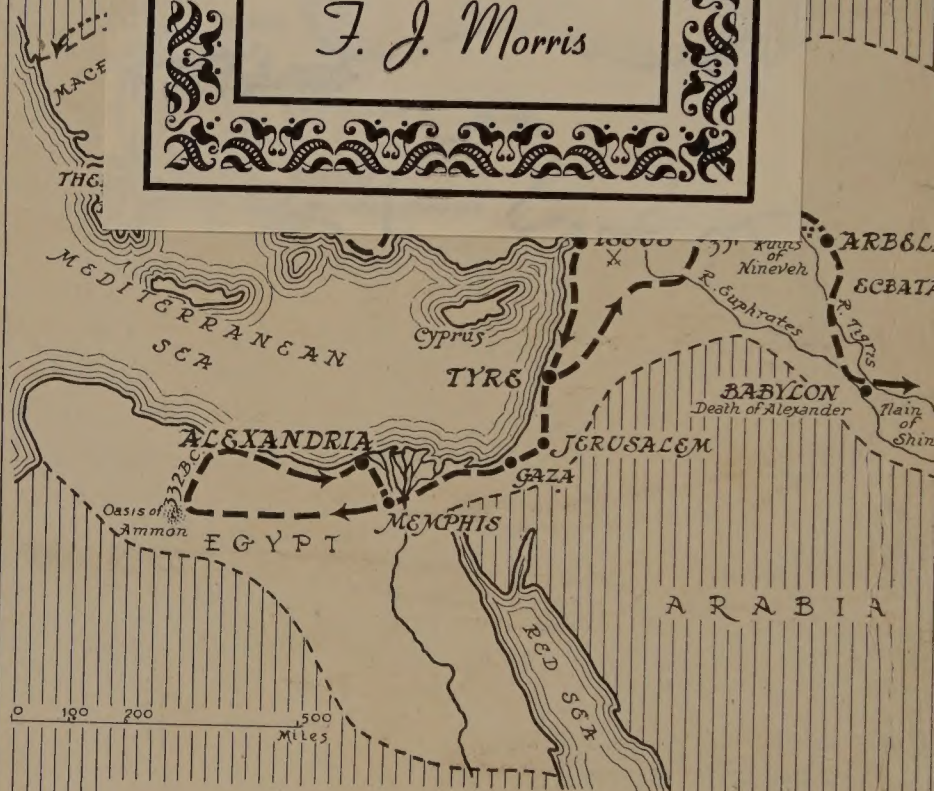




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# ANCIENT HISTORY

FOR HIGH SCHOOLS

BY

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UNIVERSITY OF TORONTO

*AUTHORIZED BY*

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## PREFACE

In this book many details ordinarily found in short ancient histories have been sacrificed with a view to gaining emphasis for the main lines of development in government, commerce, education, art, and religion.

The resulting brevity is offset by an increase in the number of illustrations and sketch maps, which tell their story more quickly than print.

Special stress has been laid upon the contributions of the ancient races to our modern life.

Grateful acknowledgment of aid in the matter of illustrations is due to the British Museum, the Metropolitan Museum of Art, New York, the Museum of Fine Arts, Boston, to Alinari and to Anderson of Rome, and to B. L. Ullman of the University of Chicago.

Special thanks are due to Professor C. T. Currelly, who placed all the resources of the Royal Ontario Museum, Toronto, at my disposal: the late Professor Cornelia G. Harcum gave valuable assistance.

Courtesies of others are not less appreciated though too numerous to be mentioned.

N. W. DeW.

261091

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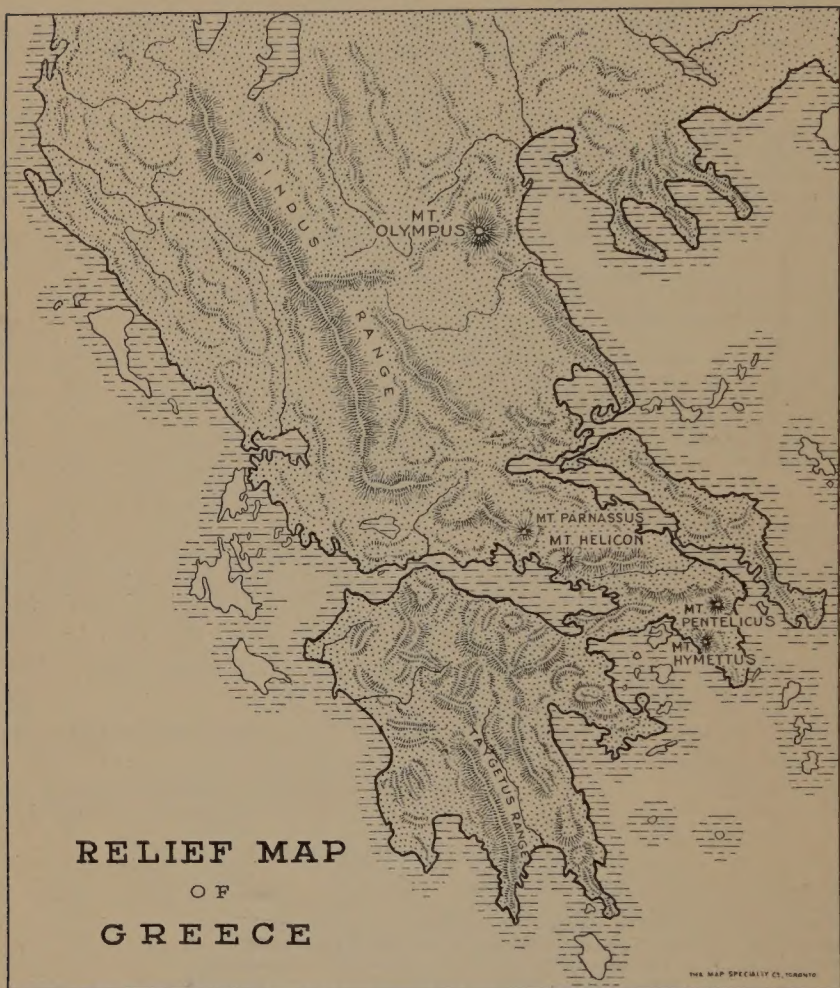
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### BOOKS RECOMMENDED

- Breasted, J. H., *Ancient Times*. Ginn.
- Bury, J. B., *History of Greece*. Macmillan.
- Everyman's Library, *A Smaller Classical Dictionary*. Dent.
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- Our Debt to Greece and Rome Series*. Harper.
- Robinson, C. E., *The Days of Alcibiades*. Arnold.
- Tarbell, F. B., *A History of Greek Art*. Macmillan.

### FOR SCHOOL LIBRARIES

- Sandys, J. E., *Companion to Latin Studies*. Cambridge University Press.
- Whibley, L., *Companion to Greek Studies*. Cambridge University Press.





# ANCIENT HISTORY

## PART I

### THE ORIENT AND GREECE

#### CHAPTER I

##### THE MEDITERRANEAN WORLD

Ancient History is the story of the peoples who once dwelt in the lands that border upon the Mediterranean Sea.

The two continents of Europe and Africa approach each other at the Strait of Gibraltar; Europe and Asia are close together at the Strait of Dardanelles; Asia and Africa are joined by the Isthmus of Suez. Thus three continents share in the coast-line of the Mediterranean Sea. They also share in Ancient History.

The ancients thought of the world as a circular disc and believed that the ocean flowed around it like a river. The centre of the habitable earth was thought to be in the Mediterranean, and it is so represented on the earliest map that we possess.

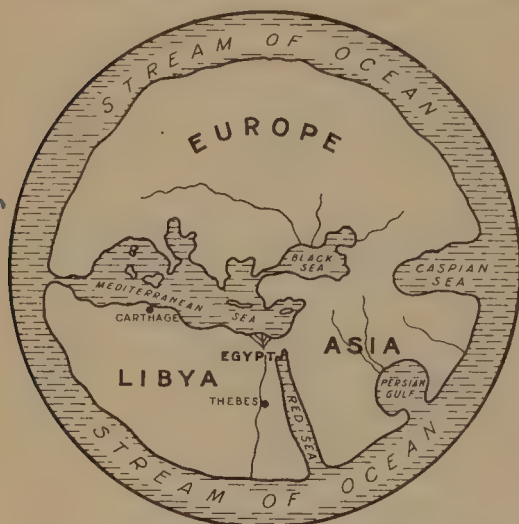
They were quite correct in thinking of the Mediterranean World as a geographical unit. Egypt shares its history with Europe and with Palestine rather than with Africa. The history of Babylonia has less to do with China and with India than it has with Asia Minor and Egypt. Both Egypt and Babylonia have their front doors on the Mediterranean coast.

The ancients went astray, however, in drawing a circle around the lands as they knew them. The true shape of

NOTE:—The pronunciation of proper names is indicated in the index.

the Mediterranean World is an oval, its long axis reaching a distance of three thousand miles from Gibraltar on the west to Babylon on the east. The distance from north to south is less than a third as great.

The sea did not separate these lands. It brought them



THE ROUND WORLD OF HECATAEUS  
500 B.C.

closer together. Travel and transportation by land developed far more slowly than transportation by sea. Neither the horse nor the camel was known in these regions until civilization had been highly developed. During long ages the only beast of burden was the donkey.

On the other hand ships are very ancient. There are no monuments so old that they do not tell us of ships in Egypt. From the Nile sailors made their way cautiously along the neighbouring coasts. Soon better ships were built; and at the very dawn of history the whole Mediterranean coast-line seems to have been explored.

**Climate.**—The Mediterranean Sea extends from east to west between the same parallels of latitude, bestowing upon the neighbouring lands a certain uniformity of climate. The coast of Africa, of course, is hotter than the opposite coast of Europe, but the vine, the fig, and the olive will thrive from Palestine to Spain. The chief cereal foods of the ancients, wheat and barley, could be cultivated everywhere within this area.



This unity of climate made migrations easy. For example, the Tyrians of the coast of Palestine founded Carthage on the shores of Africa opposite Sicily. In this remove they made no change of life, climate, or food.



THE ANCIENT MEDITERRANEAN WORLD

They found, however, a more fertile country of the same sort as that which they had left.

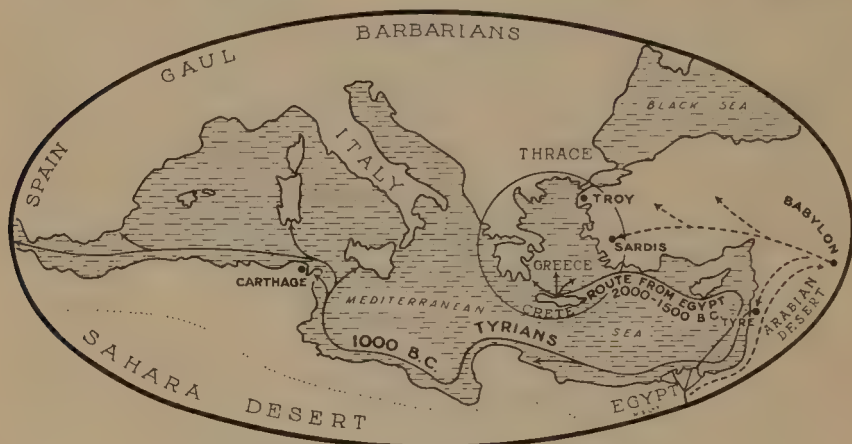
Similarly, about the year 600 B.C., a colony of Greeks from Phocaea in Asia Minor made a long voyage of two thousand miles and founded the city of Marseilles at the mouth of the Rhone in southern France. In their new home they took up the same occupations that they had followed in Asia. The new soil and atmosphere were almost identical with the old.

**The Direction of Trade.**—The movement of trade and migration in the Mediterranean was from east to west. The Tyrians of Palestine exploited the coast of Africa from Egypt to Gibraltar. The Greeks explored and settled the shores of Europe from Asia Minor to Italy, Sicily, and Spain.

This points to the eastern parts of the Mediterranean as the earliest seats of culture, art, and manufacture. The

Greeks and Tyrians did not originate the elements of the civilization that they assisted in spreading. They were rather the developers and improvers of the arts and ideas of their predecessors.

For example, the Greeks introduced coined money into Sicily and Italy, but they were not the inventors of it. The first people to strike coins were the kings of Lydia, whose capital was Sardis in Asia Minor. Again, the Greeks



TRADE ROUTES OF ANCIENT WORLD  
RUNNING MAINLY FROM EAST TO WEST

carried the alphabet and writing wherever they went, but they had themselves received it from Phoenician traders who came from Tyre.

Almost all the arts had their beginnings in the eastern parts of the Mediterranean, one here and another there.

There is a saying of double meaning, "Light from the East", which is hardly less true of the light of knowledge than of the light of day. The dawn of civilization is discerned in the same quarter as the rising sun. The eastern lands have given more to the West than the West has ever given to the East. The caravans that made their tedious way from the fertile land and busy cities of Meso-

potamia to distant Sardis or Damascus carried more precious burdens on the outward than on the homebound journey. The ships of the Nile were more heavily laden when they set sail for the islands in the midst of the sea, than when their prows were pointed homewards. It was to the westward that the apostles turned their faces in the first years of Christianity. The unspoken watchword of our history has steadily remained "Westward Ho!"

#### **Migrations towards Mediterranean Lands.—**

By the time that historical movements begin to be dated by years, which is not much earlier than 4000 B.C., a race of slender, active, intel-



GREEK VASE  
EGYPTIAN (BELOW), PHOENICIAN, AND  
ORIENTAL DECORATIONS. BOSTON

ligent men seems to have been in possession of most Mediterranean lands. They were skilful in weaving and in making tools of stone and flint and vessels in clay. They were more capable of progress in the arts of making pretty and useful things than in developing the science of government.

It was the destiny of these people to see their country invaded from time to time by tribes possessing more manhood and a stronger inclination to impose their rule upon others. The home land of one group of invaders lay in the valley of the Danube. The knowledge of iron tools and weapons became familiar there at a time when the



Mediterranean folk knew only bronze, and horses and war-chariots had also been introduced.

These men of the north country were full of the spirit of adventure. It was a matter both of habit and of pride with them to send off detachments of their men to find new homes for themselves in other lands. Rumours of the sunny climate and great wealth of Mediterranean regions often tempted them to turn southwards. It was in this way that the people whom we call Greeks came down to the shores and islands of the Aegean Sea.

Wherever men of this stock took up their abode they became conquerors. The instinct to rule others was strong in them. Certain tribes penetrated to the country lying east of the Tigris and Euphrates and are known in history as Medes and Persians. They overturned a great empire and founded another still greater. The Romans in Italy belonged to a kindred race.

Central Europe, however, was not the only country that released its surplus population into the Mediterranean lands. To the east of Egypt beyond the Red Sea is the vast Arabian Desert. The wandering tribes who lived in its windy, desolate highlands belonged to a stock no less independent in spirit than the ancient European of the Danube.

These men of the desert were continually drifting towards the fertile margins of the sea. On the west side of the desert they entered Palestine. On the east they appeared as conquering races in the valley of the Tigris and Euphrates.

These swarthy men of the desert are called Semites. The fair-haired races that once had their home in central Europe are known as Indo-Europeans. The rivalry of these two stocks runs all through Ancient History. The Mediterranean was their meeting place.

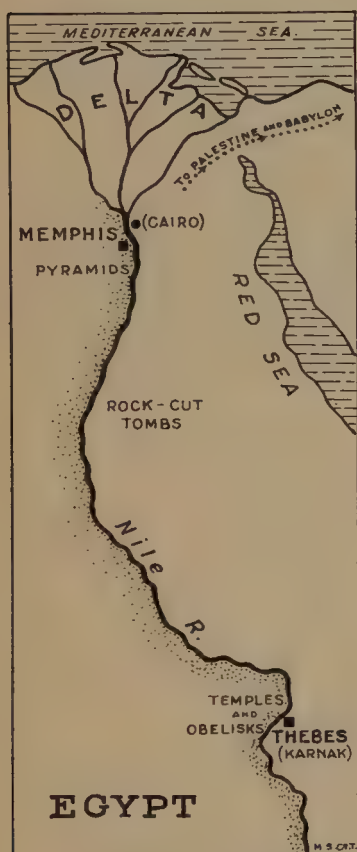
## CHAPTER II

### EGYPT AND THE ARTS OF PEACE

**The Land of Egypt.**—The shore line of northern Africa runs east and west. Only its margin is fertile. The great barren belt of the Sahara separates it from the rest of the continent.

This barrier is broken only by the narrow valley of the Nile that we call the land of Egypt. Egypt is really an oasis about six hundred miles long and ten miles wide. At the mouth of the river is a triangular plain known as the Delta. Every summer the Nile overflows its banks and saturates the soil with moisture. At the same time the rich sediment carried down from distant hills renews its fruitfulness.

It was here in the lower valley of the Nile that the arts of peace first began to flourish. The soil was easy to cultivate, for it could be worked with wooden tools. The harvest was safe from foes, because the vil-



lages were surrounded by the desert, and there were neither camels nor horses to give speed to robbers.

In the course of time Egypt grew rich, and the secret of

its wealth was wheat. The fruits of the tree perish quickly, but wheat can be kept from years of plenty for years of famine. It is easily measured, easily stored, and easily transported from place to place.

Egypt was already an ancient country when the sons of Jacob were sent down by their father to buy wheat; the story explains why Egypt grew rich. The brothers of Jacob came riding on asses, with gold in their sacks to exchange for grain. The gold of neighbouring countries flowed into Egypt for the same reason that the gold of Europe flows to Canada. Egypt had wheat to sell.

**The Arts of Peace.**—Agriculture was the first art that made men rich though it is not the first of arts. Men cannot work the land without tools, and they cannot make even wooden hoes and wooden ploughs without other tools.



HOE, FORK (HANDLE MISSING), SEED BAG, FIRE STICK, AND WINNOWING FAN. TORONTO

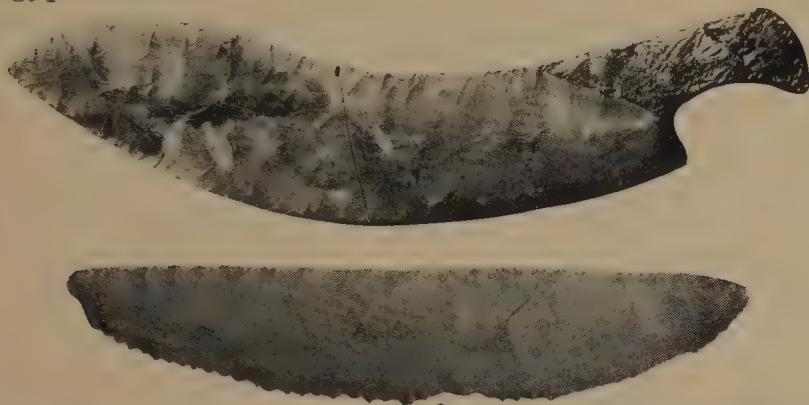


RUDE MODEL OF OXEN, PLOUGH, AND PLOUGHMAN. TORONTO

The Egyptians made their first tools of stone, and especially of flint, which can be chipped to a sharp edge. Arrow-heads, spear-heads, and knives of flint are found all over the world. One may find a flint arrow-head in British Columbia, another in Nova Scotia, and still another in Ireland or

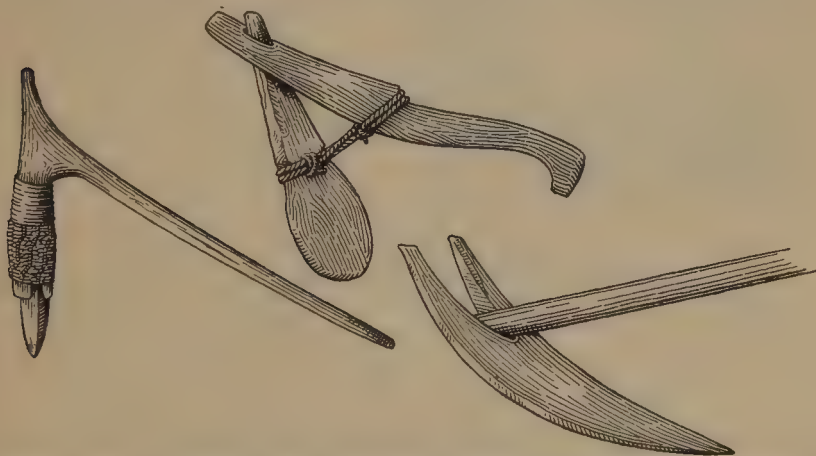


Mongolia, and match them all by similar specimens from Egypt.



FLINT CARVING KNIFE WITH GOLD HANDLE. FLINT SAW. TORONTO

The Egyptian flints are different from the rest only in the beauty of their workmanship. Some have long, smooth edges and were used as carving knives. Others have notched edges and served as saws. With these the natives



STONE AXE LASHED INTO NOTCHED STICK (FROM NEW GUINEA),  
EGYPTIAN HOE AND PLOUGH. TORONTO

cut the wood and fashioned their wooden hoes and ploughs.

The axes, too, were of stone. The earliest axe was wedge-shaped and was lashed into a notch in a crotched stick as shown in the illustration. At first men put the axe into the handle. It was a long time before they learned to put the handle into the axe.

The first hoes were made like the axes, and the first ploughs were made like the hoes.

By making one tool the intelligent Egyptian learned to make another.

**The Art of Writing.**—Even uncivilized men soon learn to make marks in colour upon objects which they prize.



EGYPTIAN KING. HIEROGLYPHICS AT THE LEFT. REPLICA, TORONTO

These marks may develop into picture-writing and later into alphabetic writing.

The stage of picture-writing is illustrated by the records carved upon Egyptian monuments. A drawing of a man in a boat means "cross"; a drawing of a stork looking at the ground in search of food means "seek". The Greeks learned the meaning of these

symbols from the priests, and for this reason called them "hieroglyphics", which means "sacred carvings". The next step was taken by the Phœnicians, who developed out of the same symbols a true alphabet, in which the letters stand for sounds. Our alphabet is derived from theirs.

The first writing instrument consisted of a pen made from a hollow reed sharpened to a point. The writing fluid was made from water thickened with a vegetable gum

and coloured with black off the bottom of a pot. Pieces of flat stone, bones, and fragments of pottery were used in place of paper.

It was the Egyptian who made the gift of paper to the western world. It was made by cutting the green stems of the "papyrus plant" into thin strips and laying them side by side with a second layer crosswise upon the first. Then they were pounded together and dried. For a long time this was the paper of all Mediterranean countries.



REED PEN AND INK POT.  
TORONTO

#### **The Art of Reckoning Time.—**

In all ages the sun and the moon have taught men to measure time. Yet it is not so easy to keep an account of time by either the sun or the moon. The sun-year is hard to reckon, and the moon-month is irregular. Besides, the sun and the moon do not agree with each other in their movements.

Egypt is a land of perpetual sunshine. Probably for this reason her wise men, the priests, were the first to discover that the sun returns to the same place in the sky after 365 days. So they divided the year into twelve months of thirty days each and kept holiday for the remaining five. This calendar was established about 4241 B.C.

It is this old Egyptian calendar that we use to-day, but it came to us through the Romans, who gave to the months an unequal number of days.

**The Art of the Stonecutter.**—So long as men possessed only stone implements there was a definite limit to progress. It was a great step forward, therefore, when the knowledge of metals came. The first metal to be used for



tools was copper, no doubt for the reason that it is easily worked. The next was bronze, which is copper rendered harder by the addition of tin. This new discovery gave rise to new arts.

The houses and temples of the early Egyptians were made from sun-dried bricks, but metal tools were soon used to cut stones, and so loftier and more monumental buildings began to be erected.

The art of architecture developed very quickly. It is said that within one hundred and fifty years after metal tools became known the Egyptians had begun to build stone pyramids. In the course of time the round column came

into use, and handsome temples and palaces began to adorn the cities of the Nile.



SERVANTS OF EGYPTIAN NOBLEMEN. TWO MEN WITH LADEN DONKEYS, BODY-GUARD, AND MARKET GIRLS. MODELS FROM A TOMB. TORONTO

Images of gods and kings were first made of baked clay or wood, then of stone, and finally of metal.

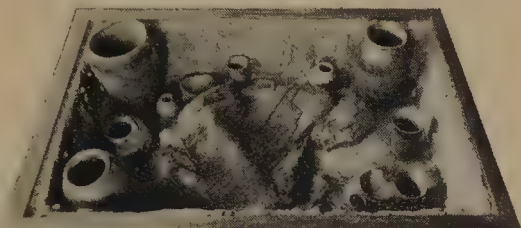
All these arts spread from Egypt to the neighbouring countries.

**History of Egypt.**—Although the art of writing was so old in the land of Egypt the civilization of the country was far older. Men had lived there during thousands of years before the Christian era.

The channel of the Nile is much narrower than it was in the far distant past. A few miles back from the river on either side may be seen the ridges of rock marking the edge of the desert plateau through which the waters had cut their way. In these dry places, where the rain never falls, are sometimes found the pit-graves of prehistoric

man. At a depth of four or five feet lies the folded body of the deceased, surrounded by the hand-made pottery and the stone tools that he

used in his lifetime. The presence of grains of wheat in these graves is an evidence of the great antiquity of agriculture in Egypt. Linen is



PREHISTORIC GRAVE CONTAINING BODY WRAPPED IN A MAT, EARTHENWARE, AND A CUBIT MEASURING STICK. TORONTO

also found, which proves that flax was cultivated to make cloth for their simple garments.

In historical times Egypt was always ruled by kings. The king was called "the Pharaoh", which means "the "great house". He was "the man who lived in the great house".

**The Epoch of the Pyramids, 3500-2500 B.C.**—The arts of Egypt were first developed in the Delta at the mouth of the river. As the traveller proceeds up the river, he first arrives at the region of the pyramids and the site of Memphis, the most ancient capital.



PYRAMID OF CHEOPS AND THE SPHINX

Nothing remains of the city because it was built of sun-dried brick, but the pyramids, large and small, extend for a distance of sixty miles. The largest of these was built by King Cheops. It covers thirteen acres of ground, is four hundred and fifty feet high, and contains 2,300,000 blocks of stone, each of them weighing about two and one-half tons.

It is said that 100,000 men laboured for twenty years to build this royal tomb. This invites us to believe that the king was both wealthy and powerful, and that human life was very cheap.



GREEK VASES FROM EGYPTIAN TOMBS. TORONTO

**Epoch of the Rock-cut Tombs, 2500–1800 B.C.**—The next age was more humane. The centre of government was higher up than Memphis and is recognized by the tombs as before. These consisted of chambers chiselled out of the solid rock in the face of a cliff. Some of them, when opened, have yielded many written documents in the form of papyrus rolls to inform us concerning the life of the time.

During this period the fields were in the possession of great landlords who cared more than the early kings for



NILE BOAT AND ROWERS. MODEL FROM A  
TOMB. TORONTO

the welfare of their villagers. To ensure a supply of water for irrigating the farms, they built reservoirs and dikes. It was also an age of trade, which made it worth while

to dig a canal from the mouth of the Nile to the Red Sea. On the Mediterranean side ships of the Nile went as far as Crete, which was the stepping-stone to Greece.



**Epoch of Temples and Obelisks, 1600-1200 B.C.**—Once more the seat of government moved up the river, this time to Thebes, in the neighbourhood of the modern Karnak. During this period the kings of Egypt extended their dominion over other lands, even as far as the Euphrates River. It is marked in art and architecture by magnificent ruins of cities, tombs, and temples with enormous columns. Obelisks were also erected. One that is still standing is seventy-five feet high and consists of a single stone weighing three hundred and fifty tons. It was brought down the river one hundred and fifty miles, and commemorates a famous queen Hatshepsut.

**Mummies.** — Because the Egyptians believed in the immortality of the soul, a judgment

after death, and the resurrection of the body, they took great pains to preserve the body itself against decay. Corpses were dried, embalmed, and wrapped in linen bandages. In the course of time this process was brought to such a degree of perfection that the features of individual kings can sometimes be recognized after thousands of years. Specimens of these “mummies” may be seen in museums.



EGYPTIANS CARRYING OFFERINGS TO THE GODS.  
REPLICA, TORONTO

Since it is a rare event to find a tomb that has not been opened and robbed, the interest of the whole civilized world was aroused in 1922, when the burial chambers of the young king Tutankhamen were discovered with all the royal treasure undisturbed. They yielded an amazing store of gold work, porcelain, and furniture, including chariots. Tutankhamen belonged to one of the last dynasties or royal families, and to the third epoch mentioned above. His mummy was found in a sealed chamber under ground.



RIGHT: CLOSED SARCOPHAGUS  
LEFT: OPEN, SHOWING  
MUMMY. TORONTO

**Religion.**—The chief gods of Egypt were Osiris, the sun-god, and Isis, the earth-goddess, who made a divine pair. There were hundreds of lesser gods and sacred animals such as the crocodile and the cat. The priests were very influential, and at times contended for supreme power with the landlords and the kings.

#### Later History of Egypt. —

Egypt fell into disorder and confusion in the twelfth century. It was conquered successively by the Nubians from the Upper Nile, by the Assyrians and Persians from Asia, and by the Greeks under Alexander the Great. From 30 B.C. it was ruled by prefects of Roman Emperors, until it fell a prey to the Arabs in the seventh century A.D. They held it throughout the whole period of the Middle Ages.

## CHAPTER III

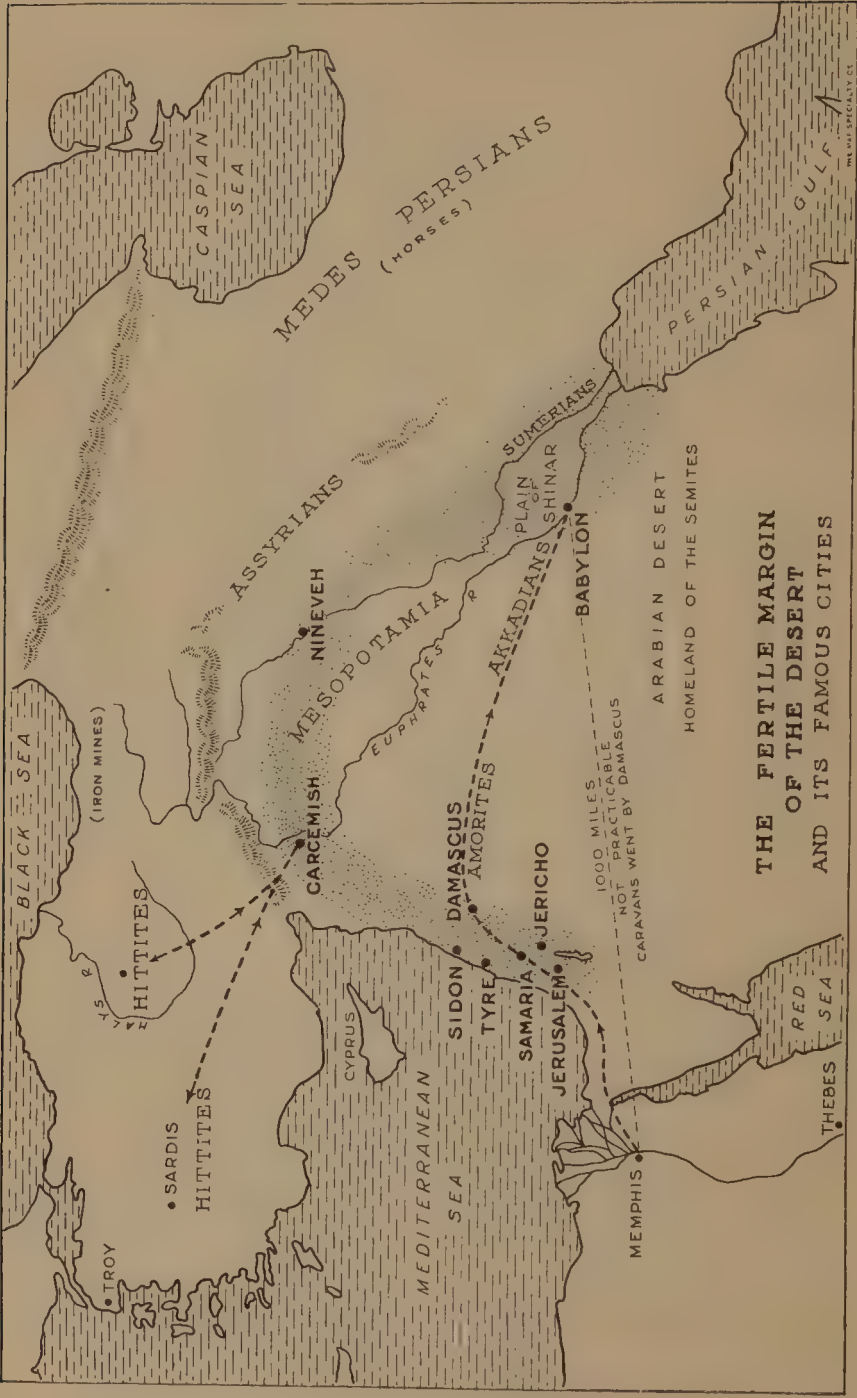
### BABYLON AND THE ARTS OF WAR

**The Plain of Shinar.**—About a thousand miles eastward from the mouths of the Nile, on the far side of the Arabian Desert, the Tigris and the Euphrates Rivers empty into the Persian Gulf. Between them in their lower course lies a land that was known as the Plain of Shinar. It was an irrigated country like Egypt, and her rival in the early history of civilization.

It is a small country, not so large as our province of Nova Scotia, but it has played a large part in history. It was not a safe land like Egypt, which was surrounded by deserts. There were plateaus to the east of it inhabited by restless races who loved war. On the west side was the desert roamed by equally restless Semites. Therefore war enters far earlier into the history of Shinar than into the history of Egypt.

**The Arts of Peace.**—The first inhabitants of Shinar were called Sumerians. They grew rich by the cultivation of wheat and barley, and carried on trade along the rivers by means of trains of donkeys. The horse and camel were still unknown. On monuments the Sumerians may be recognized by their long woollen skirts.

A kind of writing was developed among them that is known as "cuneiform". This is a modern name derived from the Latin *cuneus* 'wedge' and *forma* 'form'. Each mark is the shape of a wedge. In place of paper they used lumps of clay, which could be baked, making





a permanent record. Thousands of these clay tablets have been found, some even in Egypt, and they form our chief source of information about the history of the country.

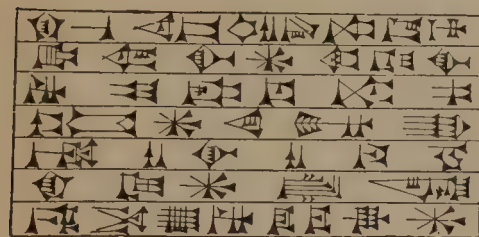
The cuneiform writing spread to the Mediterranean, and long remained a rival of the pen-and-ink writing of the Egyptians, but it was too inconvenient to survive in the competition.

Their calendar was based upon the movements of the moon, and this also came into competition with the Egyptian solar year. It yielded in the end to its superior rival.

In the matter of weights and measures their inventions were more fortunate. Our pound weight, though not its name, can be traced to the Sumerians. In counting they made much use of the number sixty, and the sixty minutes of our hour are due to them. The same is true of our division of the circle into 360 degrees. They did not coin money, but weighed it. The weight was the "shekel" of which we read in the Bible.

In architecture the Sumerians started out with the same building material as the Egyptians, sun-dried bricks, but

they developed it along different lines. They had come from the mountains to the plain, and desired high places for the delight of their gods. So they built towers, which always remained conspicuous in



CUNEIFORM WRITING  
(FROM A PHOTOGRAPH)

their own cities and in the cities of the races who followed them in Mesopotamia. We also owe to them the rounded



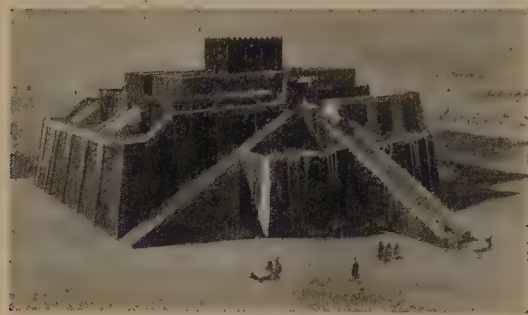
CLAY TABLET  
CUNEIFORM WRITING  
TORONTO

arch, which found its way to Italy and has become part of the architecture of European countries.

**The Arts of War.**—The world owes to their country a grimmer debt in the arts of war. The Sumerians themselves had learned to marshal their fighters in ranks and to arm them with spears. They were conquered by a desert race called Akkadians, who added bows and arrows to their

armoury. The new warriors also had helmets of leather and copper.

About 2750 B.C. there was born among the Akkadians a great genius named Sargon. He not only knew how to make war, but he also loved it. He was filled with the



FLAT-TOPPED TEMPLE AT UR  
RESTORED AFTER EXCAVATION BY THE JOINT  
EXPEDITION OF THE BRITISH MUSEUM  
AND THE MUSEUM OF THE UNI-  
VERSITY OF PENNSYLVANIA

lust of rule and extended his sway as far as the Mediterranean Sea. The example of conquest which he set was never forgotten in the whole history of the East.

**Hammurapi.**—Another ruler of the same type was Hammurapi, who lived about 2100 B.C. He belonged to the Amorites, a desert tribe, and it was he that first made of Babylon a capital city. Down to this time it had been a mere village. Like Sargon he was a conqueror, and he built up as wide an empire.

We know more about him, because fifty-five letters of his have been discovered and also a code of laws that he drew up. He was a great administrator as well as a conqueror, and we may picture him sitting on his throne,

while busy scribes take down at his dictation the messages to the governors of his provinces.

It was an age of writing and of commerce. Bales of merchandise, with bills attached in the form of cuneiform tablets, were carried by caravans to Palestine. Schools were established to train boys as clerks. One of the sentences that the scholars copied for practice has been preserved: "He who shall excel in tablet-writing shall shine like the sun."

**Assyria.**—The Babylonian Empire was succeeded by the Assyrian. Steadily the seat of government had been moving upstream just as in Egypt. Assyria was situated far up the valley of the Tigris on the eastern bank.

It was the eighth century B.C. before the Assyrians were successful in conquest. They had been familiar for centuries with the arts of Babylon and Sumeria; but it was rather to the arts of war than to the arts of peace that they were to make contributions, for they had learned the use of horses and chariots, of steel swords and battering-rams.

About the year 722 B.C. a great man appeared among them, who took the name of Sargon the Second from the Akkadian war-lord who had been dead more than 2000 years. He subdued all the races as far as the Mediterranean. His son Sennacherib was even mightier. He was not always successful, for he lost a huge army mysteriously when attacking Egypt:

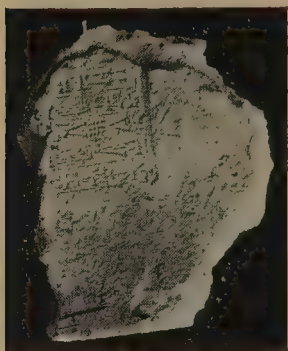


ORIENTAL KING OF 2300 B.C.  
SEATED ON THRONE BEFORE  
THE TREE OF LIFE. BELOW  
KING, HIGH PRIEST, AND  
SCRIBE

Like the leaves of the forest when summer is green,  
That host with their banners at sunset were seen;  
Like the leaves of the forest when autumn hath blown,  
That host on the morrow lay wither'd and strown.

Yet his empire was too mighty to be shattered by one disaster. It included sixty provinces.

It was he who built the new capital of Nineveh. The walls of it extended for two and a half miles along the Tigris River; his palace marked the pinnacle of achievement in Oriental architecture.



FRAGMENT OF INSCRIBED  
BRICK FROM PALACE  
OF NEBUCHADNEZZAR.  
TORONTO

The Assyrians left a bad name in history. No race ever equalled them in cruelty. They destroyed immeasurable wealth and countless cities. The best that can be said of them is that they established highways and made communication rapid and regular.

The empire of the Assyrians lasted for only a century and a half. Their successors were the Chaldeans, a race from the Arabian desert. The greatest of the Chaldean kings was Nebuchadnezzar, who carried the Jews into captivity in 586 B.C. He rebuilt Babylon on a magnificent scale; and it is this city that plays so hateful a role in the Bible story. The remains of it have now been partly uncovered and may be reached by the Bagdad Railway.

**Knowledge of the Chaldeans.**—The chief heritage from the Chaldeans is astrology. Over a long period of time their wise men had observed the movements of the stars, and believed that the heavenly bodies controlled the affairs of men and nations upon the earth. They were able to predict eclipses. The Greeks took over this knowledge and developed out of it the science of astronomy. We also owe



the names of the days of the week indirectly to the Chaldeans. They named the seven days after the sun and moon and five planets. Hence we have Sun-day and Mon-day.

This Babylonian kingdom of late Old Testament days was the last achievement of the Semitic peoples until the rise of Islam, the religion of Mahomet, in the seventh century A.D.

**East and West Contrasted.**—The sentiment expressed by Kipling that “East is East and West is West and never the twain shall meet” might have been uttered with equal truth in ancient times. The East was the home of despotism and slavery, and some of its gods demanded human sacrifices. The West saw the beginnings of democracy and liberty, and its gods were humane. Eastern rulers loved magnificence, gorgeous colours, gold and silver and precious stones. The tendency in the West has been to develop the comforts of life rather than the luxuries, and to distribute them more evenly among men.

In things of the mind the contrast is no less striking. The Oriental mind is mystical, contemplative, and prone to believe in the supernatural. The mind of the western man is practical, mechanical, and scientific. It studies the visible world more gladly than unseen things. It is turned outward, while the Oriental mind is turned inward.



A THEBAN TEMPLE (RESTORED)

## CHAPTER IV

### PALESTINE AND RELIGION

**From Egypt to Babylon.**—The distance from Egypt to Babylon is less than a thousand miles in a straight line across the Arabian Desert, but the route was not practicable for trade and travel. The desert extends far to the north, somewhat in the shape of a triangle, and all traffic was compelled to follow a long detour along its fertile margin.

The ancient highway led northward from Egypt through Palestine, passing not far from the sites of such famous cities as Jerusalem, Jericho, Samaria, Tyre, and Sidon. It veered to the eastward at Damascus, from which Babylon could be reached in thirty days with horses. The journey must have required a far longer time when the donkey was the only beast of burden.

At the apex of the desert triangle, near the Euphrates River, was the city of Carcemish, an outpost of the Hittite kingdom of Asia Minor. The Hittites controlled the roads between Babylon and Sardis in Asia Minor, where eastern commerce came in touch with the Aegean peoples.

**Palestine.**—The fertile strip of country along the eastern end of the Mediterranean has long been known as Palestine, but in ancient times it was called by several names and inhabited by different tribes. Palestine was properly the land of the Philistines, who had come across the seas and founded cities on the southern coast. North of the Philistines was a strip of coast called Phœnicia, of which the chief cities were Tyre and Sidon. In the south was an inner strip of territory, the land of Canaan, of which the

chief city was Jericho. To the north of this around Damascus were the Arameans.

All of these races except the Philistines belonged to the Semitic branch of the human family and had come from the desert. They learned the arts of Egypt and built walled towns and substantial houses of stone. The art of trafficking they did not need to learn, because it was instinctive with them. The Tyrians took to the sea, built better ships than their masters the Egyptians, and soon became the carriers of manufactured wares to all parts of the Mediterranean. Their commerce is described in the Bible, *Ezekiel xxvii*.



The Arameans around Damascus were business men like their Tyrian kinsmen, but their trade was by land. Through their hands the wares of the West passed to the East and the wares of the East to the West. Their speech, called Aramaic, came into use among their neighbours and was the language of Jesus himself.

The Canaanites of the south abandoned their sheepskin dress for garments of wool and became an agricultural people. They were living in settled abodes as early as 3000 B.C., and were civilized according to the standards of their time when the Hebrews began to invade their country about 1400 B.C.

**The Hebrews.**—The Hebrews belonged to the Semitic race and came into Palestine from the desert, partly from the south and partly from the east by way of the valley of the Euphrates. One branch of the tribe spent four hundred years in captivity in Egypt, from which it was led by the prophet Moses to a new home in the land of Canaan. This was not won without a struggle, for the invaders were obliged to carry on an intermittent warfare during almost two hundred years. In the meantime they began to give up their desert ways, their tents and sheepskin dress, to adopt the agricultural habits, the stone dwellings, and the woollen dress of the Canaanites, with whom they also intermarried not infrequently. Eventually they became reconciled to city life and built Jerusalem for a capital.

**Saul, David, and Solomon.**—It was shortly before the year 1000 B.C. that a king appeared among the Hebrews whose name was ever remembered. This was Saul. His home had been in the desert to the south, where the ancient habits of his people still prevailed. Although a gallant fighter, he was at last beaten by the Philistines.

The next king was the young man David, who took up his residence in Jerusalem and made it a stronghold. Under his rule the tribes of his own people who lived to the north were made subject to the kingdom, and the Philistines were beaten back. He was a poet and musician as well as a strong king, and his songs are included in the book of praise that we call the Psalms.



Solomon, the son of David, became a trader and amassed great wealth. He built the Temple in Jerusalem, for which he borrowed workmen from Hiram, king of Tyre, because his own people were not skilful builders. His reign, though glorious, was, nevertheless, disastrous, for his extravagance forced him to impose heavy taxes upon his subjects, which led to a division of the kingdom. The northern tribes broke away about 930 B.C. and established their own capital at Samaria. From that time "the Jews had no dealings with the Samaritans."

**The Kingdom of Judah.**—The northern kingdom was called Israel and the smaller one to the south Judah. It was the smaller one that placed mankind in the greater debt. It gave to us the Christian religion.

The common people of the Jewish race were always tempted to worship foreign gods, especially the gods of the Canaanites, and the kings too often favoured the evil practice. Yet at intervals prophets like Elijah and Amos would come out of the desert, clad in sheepskins, and rebuke the kings for their luxuries and the people for their idolatry. They preached righteousness and the need of repentance. Their writings constitute a progressive revelation of divine truth, and, along with the historical books, form our Old Testament.

The historical books themselves are the oldest literary record of any race that we possess.

**The Fall of Jerusalem.**—For centuries Damascus protected both itself and the little kingdom of Judah from the attacks of the Assyrians. At last its powers of resistance were exhausted, and it fell in 732 B.C. Samaria suffered a like fate some ten years later.

Jerusalem was spared for some time longer. It survived to exult over the fall of Nineveh in 612 B.C., but its turn came when the new Chaldean kingdom arose in Babylon,

Nebuchadnezzar captured and destroyed it in 586 B.C. The Jews were transported to a strange land and remained in captivity for about fifty years. Cyrus of Persia captured Babylon in 539 B.C. and permitted them to return home.

Their loss and distress were the world's gain. The understanding of religion made great strides during the exile, and it was after the captivity that the prophets gave to the world the doctrine of monotheism, or one God.

The walls of Jerusalem and the Temple were rebuilt, but the kingdom was not restored. Ever afterwards they were ruled by a high priest. The city survived with varying fortunes until captured and destroyed by the Romans in 70 A.D.

**The Legacy of the Hebrews.**—The Hebrews, though a branch of the Semitic race and sharing its qualities to some extent, have exercised their influence chiefly in the West. The ideas they originated have permanently affected the history of Europe. Intensity of feeling and single-mindedness were their outstanding characteristics. The prophets pursued with tenacity one line of teaching, until they arrived at the doctrine that there is only one God—a God of justice and righteousness. Their labours were crowned by the life and teaching of Jesus Christ; and Christianity has become one of the great religions of the world.



CHRISTIAN SARCOPHAGUS WITH SCENES FROM THE BIBLE

## CHAPTER V

### THE LITTLE CRETAN EMPIRE

**The Islands of the Sea.**—It has been seen that once upon a time the fertile valley of the lower Nile was a little world by itself with a developing life of its own. These ancient Egyptians possessed no horses or camels for travel by land, but they had ships with which to sail the seas. It is for this reason that the arts of Egypt reached the islands of the sea at a very early time.

The captain of a ship was also a trader. He filled the hull of his ship with bronze knives and tools, vessels of clay decorated in colours, pretty beads with a bright glaze, trinkets of ivory, and pieces of linen cloth—everything for which the less civilized man might be willing to exchange his gold. With a cargo of this kind he would make his way along the coast of Palestine, across the sea to Cyprus, from Cyprus to the island of Rhodes, and from Rhodes to the islands of the Aegean Sea.

The people whom he found in these islands about 3000 B.C. were not Greeks, but men of a small, dark, active race who were inhabiting many countries around the Mediterranean Sea at the dawn of history. On the islands of the Aegean Sea they dwelt in villages of sun-



SLENDER FEMALE  
FIGURE FROM WALL-  
PAINTING, TIRYNS.  
COPY IN NEW YORK

dried brick and cultivated a little ground, but their chief food was fish. They were skilful in making tools of stone and flint and knew how to shape vessels of clay and decorate them in colours. They did not know the potter's wheel, but shaped their vessels with the hands. They baked them in an open fire, not in a furnace or kiln. In other words, they were still living in what is called the Stone Age, although they had made as much progress as was possible with the tools and materials that they knew.



FEMALE FIGURE FROM  
CRETE; SO-CALLED  
SNAKE GODDESS.  
BOSTON

**Crete.**—This little dark race of men was intelligent and enterprising, but some of them were more progressive than others, and the inhabitants of the island of Crete had risen to an outstanding position. The chief city was at Cnossus, near the middle of the north side of the island. From its harbour their venturesome little ships put out on voyages to

the mainland of Greece and to the islands round about. Its ambitious kings made themselves rulers of a little empire of the seas. The later Greeks possessed legends of these early days, and some of these told how their cities in the distant past were obliged to pay tribute to the kings of Crete. There is now little doubt that these stories were true.

Crete was well situated to become the seat of a little empire. It was far enough from the mainland to be safe from invasion, and it was near enough for trade. We know that it depended upon its ships for protection, because the city of Cnossus, discovered in 1900, had no walls.

The distances from land to land were not great. A circle with a radius of three hundred miles will include Crete, the mainland of Greece, the shores of Asia Minor, and all



the islands of the Aegean Archipelago. The little lands within this circle were the scene of what is called Aegean civilization. It may be said to have lasted from 3000 to 1400 B.C.



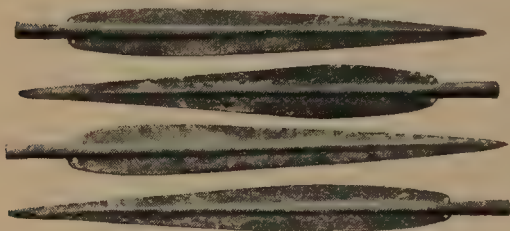
**THE LITTLE CRETAN EMPIRE**  
3000-1400 B.C.

**The Story Revealed by the Spade.**—The story of this age is a new chapter in the history of Europe. It was not discovered in books, although the guiding ideas came from books. It was revealed by uncovering the ruins of ancient cities by means of the spade.

In the oldest literature of the Greeks—the poems of Homer—there is the story of the siege of a city called Troy,

but men commonly denied until sixty years ago that any such city ever existed. A few believed that a true story lay behind the legend. One of these was a German named Henry Schliemann. In his boyhood he conceived the hope of making enough money to enable him to hunt for the ruins of the cities that he had read about in the poems of Homer.

At length in 1869 he had made a fortune in business sufficient to make it possible to carry out his plans. His



LONG BRONZE SPEAR-HEADS  
FROM TOMB OF MYCENAEAN AGE, 1500 B.C.  
TORONTO

success exceeded his hopes. On the coast of Asia Minor near the Hellespont he discovered the site of Troy, and found that not one city but many cities had been built one after an-

other on the same spot. The vast treasures of gold and gold ornaments that he unearthed convinced him that he had found Homer's Troy. This he identified with the second city from the bottom. Later scholars with better training went over the same ground many years afterwards and proved that the sixth city built on the site was Homer's Troy. Still later it has been shown that Schliemann's second city must have been of the same age as the Cretan civilization, two thousand years earlier than Homer's Troy.

Schliemann also visited the mainland of Greece and discovered the site of Mycenae, a city that Homer called "rich in gold". There he uncovered a circle of royal graves containing rich treasures. Nearby was a row of "beehive tombs", the last resting places of a second line of kings.

In the same valley a second city of the same age came to light called Tiryns.

It remained for an Englishman named Sir Arthur Evans to make equally amazing finds in 1900 and to unravel the chief mystery of Aegean civilization. He found the site of the palace of the Cretan kings at Cnossus and uncovered it once more to light and knowledge. The foundations extended over four acres of ground and revealed chapter after chapter of unwritten history.



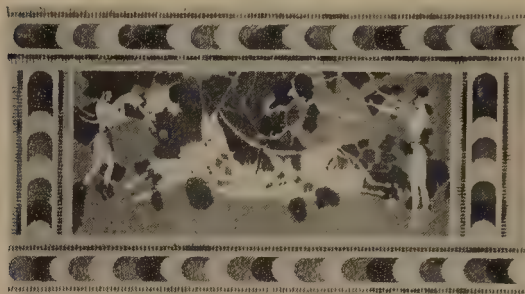
CRETAN POTTERY, 1600-1500 B.C.

NOTE THE OCTOPUS AND OTHER MARINE CREATURES. NEW YORK

**The Palace of Cnossus.**—First of all it became plain that Crete was in touch with Egypt. Articles of Egyptian bronze came to light that date from the year 3000 B.C. The palace also contained corridors and ceilings supported on stout columns of stone as in Egyptian buildings. There was an armoury room, with inventories of arms written on clay tablets, which unfortunately cannot be read, though certain features of the writing suggest Egyptian influence.

It is even more interesting to know that the Cretans did not merely imitate their foreign teachers. They received

their ideas and improved upon them. They adopted the potter's wheel and the closed oven of the Egyptians and began to make more



TWO GIRL TOREADORS AND BULL  
CRETAN WALL-PAINTING IN NEW YORK

beautiful vases than their masters. These were often decorated with life-like paintings of plants and animals that live in the sea, and they became so much prized that they were exported

to Egypt. Numerous specimens have been found in the tombs of Egyptian noblemen.

Another interesting series of facts was proven. The walls of the palace were adorned with paintings in colour and exhibit designs that are familiar to us from the mainland of Greece. For example, certain scenes represent men in the act of subduing wild bulls. These also appear on two cups of gold that come from the mainland.



GOLD CUPS  
FOUND IN GREECE SHOWING MEN TAMING  
WILD BULLS. GOLD BEATERS OF THE  
CRETAN PERIOD WERE FINE ARTISTS

**The Minotaur.**—The discovery of evidence of a kind of bull fighting in ancient Crete recalls the legend of the Minotaur or “Minos-bull”. According to the poets, this was a ferocious creature with the body of a man and the head of a bull. It was kept in the centre of a baffling maze of walls called the labyrinth, and every year the Athenians

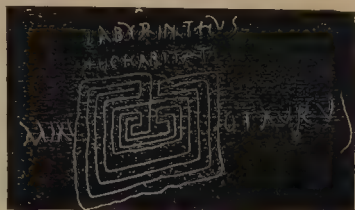


were obliged to send seven beautiful girls and seven handsome boys to be its victims. At last a daring young prince named Theseus demanded to be included in the number. A kind fortune aided him, for no sooner had he arrived at the palace of the Cretan king than a young princess fell in love with him. To save his life she furnished him with a thread to lead him out of the labyrinth and a sword with which to slay the monster. He accomplished this feat and carried away the princess as his bride. Her name was Ariadne.

It is believed that the story belongs to a dimly remembered time when Athens was tributary to the Cretan Empire, and that the labyrinth is nothing else than the vast palace which has been discovered.

**Later Discoveries.**—In still more recent years other sites have been excavated, and we now know that the Cretan civilization took root on the mainland of Greece and flourished there independently, chiefly at Mycenae, but also at Thebes and other places. Thus we are justified in saying that a uniform civilization once prevailed from Crete in the south to Troy in the far north of the Aegean, and from the mainland of Greece across the sea to the shores of Asia Minor.

The palace of Cnossus seems to have been destroyed by fire about 1400 B.C., but who destroyed it is uncertain. The new capital of Mycenae took the place of Cnossus and lasted until 1150 B.C. The culture of Crete is often called Minoan from the name of a mythical king, Minos, and the undeciphered Cretan writing is called Minoan script.



DRAWING OF THE LABYRINTH  
BY A ROMAN SCHOOLBOY.  
FOUND AT POMPEII

## CHAPTER VI

### THE GREEK TRIBES

**The Races of Central Europe.**—The land of Greece is the extremity of a peninsula. For this reason it is easily invaded by land, and its early history is marked by many movements of population: Reports of its sunny climate and the fame of its wealth could not fail to be carried by merchants and adventurers to the ruder peoples of central Europe, and could not fail to awaken their cupidity.

While the kings of Cnossus were building up an empire and their people were improving their skill in industry, the races of central Europe had not been standing still. They



SHORT BRONZE SWORDS. TORONTO

had learned the use of horses and how to forge steel. Their weapons were stronger and heavier than those of their southern neighbours, who fought with light javelins and short swords of bronze.

The little dark men of the Aegean were easily conquered by their tall, muscular foes.

All of these strong, fair-haired races that came down into the peninsula are known to us by the name "Greeks", but they were really of many different tribes speaking various dialects. When they found need of a common name they called themselves "Hellenes" and the country "Hellas". We have adopted the name "Greeks" from the Romans.

**The Achaeans.**—The first invaders of whom we have good information were the Achaeans. In the epic poem of Homer, called the *Iliad*, they are described as uniting in a common expedition against the city of Troy in Asia Minor near the Hellespont. Their chief city was Mycenae, and its king was "a marshaller of hosts". Evidence shows that they had succeeded to the power of the Cretan kings, with a new capital on the mainland.

The Aegean empire had suffered a change of rulers but embraced the same territory as before.



MYCENAEAN VASES. TORONTO

**Life in the Homeric Age.**—The age of the Achaean princes is called Homeric, because our knowledge of it is derived from the poems of the poet Homer. Besides the *Iliad* he has left us the *Odyssey*, the story of the wanderings of the hero Ulysses after the fall of Troy.

The number of the Achaean kings was legion. We should rather call them barons, because their sway extended only over their own lands and their own tenants. Their lives were a strange mixture of magnificence and sordidness. They lived in substantial palaces adorned with pillars and

sat in state on thrones in the main hall, but the pigs wallowed in the courtyard in front of the door. The stables were not far away, and the litter of the kitchen was strewn about the yard.

The table manners of the Achaeans remind one of the descriptions of Saxon noblemen in the novels of Sir Walter Scott. Food and drink were placed before family and guests in great abundance. There was no limit to hospitality in the matter of meats. On the estate of Ulysses fat hogs and cattle were slaughtered daily for the entertainment of the guests. His substance was consumed, but the demands of hospitality could not be denied. It was considered impolite even to ask a stranger his name before he had eaten and drunk all he desired.

The moral standards of these petty kings were like their habits of living. Honour and knavery were strangely mixed together. Like our Anglo-Saxon forefathers they became pirates without shame, and to ask a stranger whether he was a merchant or a pirate was no discourtesy. They were true to an oath once taken, but lied shamelessly at other times. Their redeeming qualities were courage, love of manly sports, and fidelity to friends.

Generalship played little part in the wars of the Achaeans. Otherwise they would have captured Troy in less than ten years. Their armies had little discipline. The kings were convinced that all common soldiers were cowards and that kings alone would fight. There were few battles in our sense of the term. The armies encamped close together, and single warriors engaged with one another between the two lines. They fought both on foot and in chariots, but used no cavalry.

Their religion was like their lives. They believed in a great God Zeus, who was the protector of kings and the witness of oaths. He had a wife called Hera, with whom



he sometimes quarrelled. Ares was the god of war, and Aphrodite the goddess of love. Apollo and Artemis were brother and sister. The former was the god of sunlight, the latter the goddess of the moon. The gods feasted like the Achæan kings, and "unquenchable laughter" broke out among them once when Hephaestus, the clumsy god of blacksmithing, attempted to act as winebearer. They were a human lot of gods, not much different from the jovial Achæan kings.

Just as the little kings might be summoned to a council by the king of kings, so the gods might be assembled to a council by Zeus. Their meeting place was the snowy height of Mt. Olympus.

It is obvious that the seeds of democracy were not contained in the Achæan civilization. Theirs was a romantic age to look back upon, and certain elements of fine manhood were not lacking in the character of the kings, but Greece made little progress under them. They introduced horses and the use of iron, but the arts lagged. Cretan writing passed out of knowledge.

**Later Invasions.**—Soon after the Achæans other Greeks came whom we call Ionians. They settled many parts of the peninsula, but were driven out of the Peloponnesus by later invaders called Dorians, who began to move southward as early as 1000 B.C. These Dorians were of sterner character and made courageous soldiers. They carried very long spears with steel heads and had military discipline. Most of their settlements were on the main-



APHRODITE. TORONTO

land, but they also established themselves in Crete. The expelled Ionians found a refuge in Attica, although many proceeded farther eastward to settle on the islands of the Aegean and the promontories of Asia Minor. They were famous for the fine judgment with which they picked sites for their cities. A tribe known as Aeolians established itself in Thessaly and threw out settlements to the islands in the north of the Aegean.

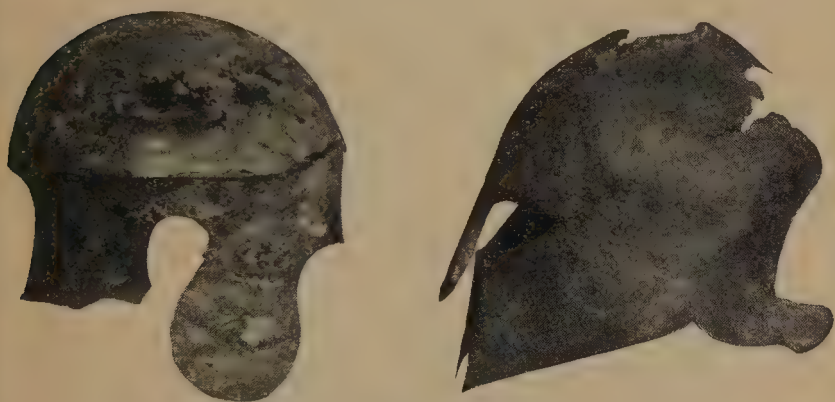
In historical time all Greeks claimed to have sprung from one or another of these tribes—Dorians, Ionians, or Aeolians.



**MIGRATIONS OF THE GREEK TRIBES**  
1500 - 1000 B. C.

**The Colonial Era.**—By the year 800 B.C. many Greeks had given up their wanderings, but some Greeks were growing more and more venturesome. They made competition too keen for the Phoenician traders and drove them out of the Aegean. They passed through the Hellespont and founded numerous colonies in the Black Sea region, notably Byzantium on the Bosphorus. In Sicily they discovered a climate and surroundings to their liking and took possession of most of the good harbours. The coast of southern Italy was also studded with their colonies and in later times was even called “Magna Graecia”, or “Greater Greece”. This movement marked a “colonial era” and lasted from 800 to 600 B.C.

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BRONZE HELMETS, ONE FOUND AT THERMOPYLAE, THE OTHER AT MARATHON

## CHAPTER VII

### THE SPARTANS

**The Greek Character.**—When the movements of population ceased about 600 B.C., the Greek world, apart from the distant colonies, was contained within the same limits that bounded the little Aegean empire of a thousand years before. A circle with a radius of three hundred miles would have embraced all its lands and cities. It was a small world, and the Greeks were aware of it. They looked upon one another as kinsmen and spoke of all foreigners as “barbarians”.

Nevertheless they were never able to unite under a single government. To the Greek mind it was unthinkable that a man should live in one city and have his laws made in another. They wished to be present in person when their laws were made, to hear everything that was said, and to be able to argue and protest. The memory of clan life and village life was too fresh in their minds to permit of real nationalistic sentiment. The idea of a country like Canada, three thousand miles from side to side and governed by the elected representatives of the people, would have seemed monstrous to them. Modern government by parliaments is the fruit of long political experience which they had never known.

**Influence of Mountains.**—The natural independence of the Greeks was intensified by the nature of the country in which they lived. It is divided by low mountain ranges into a multitude of narrow valleys ranging from a few hundred to a few thousand acres in extent. The inhabitants of each













valley were suspicious and jealous of their neighbours, who might descend upon their farms at any time to rob and pillage. A similar condition may be observed in the history of Scotland, where the mountains fostered and prolonged the hostility between clan and clan. Under such circumstances, it is always difficult to develop a national spirit. On the other hand, the venturesome mountaineer is readily invited to a sea-faring life and, if he builds cities, founds them on the coast. It has been so in both Scotland and Greece.

Naturally the background of Greek history was war, and Greek states were quick to take sides in quarrels. The stolid, unchanging Dorians were ancestral enemies of the eager, progressive Ionians. The Spartans led the Dorian



EARLY GREEK  
WARRIOR. NEW  
YORK

faction, the Athenians the Ionian faction.

### The Spartans. —

The southern part of Greece was called the Peloponnesus, which means "Island of Pelops". It is in reality a peninsula joined to the mainland by the Isthmus of Corinth. The width is about sixty miles, and the



whole area is not too large for a Canadian county.

It was divided into seven parts. Along the north shore

was Achaea. Across the centre in a row were Elis, Arcadia, and Argolis. In the south were Messenia and Laconia, separated by the Taygetus range. The capital of Laconia was Sparta, a shabby city without walls, in the fertile valley of the Enrotas River. Second only to Sparta in political importance and first of all the seven states in

point of wealth stood Corinth. Its situation at the Isthmus was advantageous for trade and strategical for war.

The Spartans always insisted upon the right to direct the affairs of the Peloponnesus. They were a harsh and pitiless people who deliberately made their own lives hard. Infants were not reared unless they seemed strong and healthy. Boys were taken from their mothers at the age of seven and kept in barracks until twenty. They were taught to be sly and to endure hunger, cold, and fatigue. At twenty they became soldiers and enrolled in clubs or "messes", where they took their meals. At thirty they married and became mem-



DORIAN YOUNG WOMAN.  
FROM HERCULANEUM

bers of the public assembly.

The women and girls enjoyed both more liberty and more pleasures than their husbands and brothers, although strenuous physical exercise formed part of their training also.

The government was very simple. There were two hereditary kings and five elected "ephors", which means

“overseers”. The assembly of freemen was allowed only to shout approval or disapproval of the proposals of the senate, which contained thirty members. There was no oratory.

By their military system the Spartans maintained an army of ten thousand men trained to obey and to fight to the death. “Come back with your shield or on it”, the Spartan mother said to her son.

This would have been impossible if a system of slavery had not left them free to make war their sole occupation. The labour on the farms was done by a class of men called “helots” or serfs. They could not be sold as slaves, but were not allowed to leave the land. In the small cities of the Spartan territory was a class that engaged in trade. They governed themselves under Spartan supervision and served as heavy-armed troops. The helots served as light-armed troops, little dependence being placed upon them as being the lowest class of a native, conquered race.

The Spartans kept spies among their subjects, and put out of the way any man who showed independence or intelligence above the common.

**The Peloponnesian League.**—All the inhabitants of the Peloponnesus were fine fighting men, and wars were frequent. The Spartans were no braver than the rest, but they made war their occupation. They conquered their Messenian neighbours only with great difficulty and reduced them to the rank of helots. Tribute was collected in the products of the soil—grain, wine, and olive-oil.

The Arcadians maintained their liberty. Their native land was a maze of low mountains, which accustomed them to a free life. The men often became professional soldiers and went to foreign lands to serve as mercenary troops. The best that Sparta could do was to bind Arcadia by a treaty of alliance.

The bitterest foe of Sparta was Argos, whose land was called Argolis. It lost much of its territory but never submitted. Achaea also maintained its independence.

All the states of the Peloponnesus except Argos and Achaea had treaties of alliance with Sparta and admitted her leadership in war. These allies met at Sparta or Corinth to decide matters of war and peace. Yet it was not a league of equals. The Spartan kings ruled the meetings with an iron hand.

No state in antiquity aroused more admiration than Sparta, and none has done less for mankind. There is nothing fine in our modern life that can be ascribed to her invention. She bequeathed to the world no poetry, no art, no architecture, no science, no history, and no philosophy.

The secrets of progress were not contained in her ideals of life, and even in her own field of war she failed to produce great leaders.

**Corinth, a City-state.**—The only commercial city of the Peloponnesus was Corinth. Articles of bronze and of



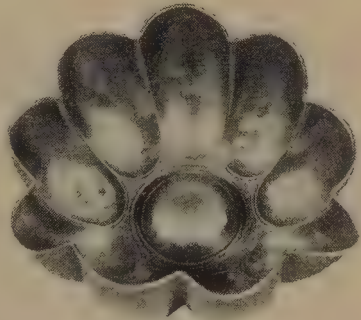
CORINTHIAN POTTERY. TORONTO

painted pottery made in her shops found ready markets in distant parts. Her citizens invested their money in ships and merchandise and founded colonies hundreds of miles from home. They grew very rich.



Corinth is a good example of what we call the Greek "city-state". In the Greek language the same word means "city" and "state". They could not think of the one apart from the other. For example, no Greek could have conceived of a citizen of Ontario who was not also a citizen of Toronto. If the Greeks had ruled Ontario, every man would have been compelled to come to Toronto to vote. The right to vote was also jealously guarded. Each city had its own gods, and to admit a stranger to its assemblies seemed like an offence against religion. The same feeling prevented intermarriage between members of old families and newcomers. Thus each city-state was an exclusive social and political unit.

Most of these city-states had a similar history. The population consisted of artisans, such as bronze-workers and potters, rich merchants and landlords. In the beginning they were ruled by kings, but the noble families became more and more wealthy by trade and by lending money at excessive rates of interest. If a king interfered on behalf of the poor, he would be driven out, and an "oligarchy", established. This word means "rule of the few". Sometimes a nobleman would break away from his party, make himself the champion of the poor, and seize the government for himself by force of arms. Such a man was called a "tyrant". The word at first conveyed no evil meaning.



BOWL OF BEATEN GOLD. DEDICATED AT OLYMPIA BY TYRANTS OF CORINTH. SEVENTH CENTURY B.C. DIAMETER 6 IN, WEIGHT 30 oz. BOSTON

A tyrant named Periander ruled Corinth during the forty years from 625 to 585 B.C. He was a wise man and is

numbered among "the seven sages of Greece". The time in which he lived is known as "the age of tyrants". It was an era of much progress in all the cities of Greece. The tyrants of Greek cities on the coast and islands of the Aegean promoted education, built temples and other public buildings, and surrounded themselves with men of art and learning.

The effect of the liberal policies of the tyrants was to weaken the nobility and to improve the living conditions and intelligence of the poor. The result was that tyrannies were succeeded by "democracies", which means "rule of the common people".

In Corinth, however, when the tyranny was abolished, the oligarchy was established again. This was due to the influence of Sparta, which was always opposed to democracy and friendly to the nobility.



THE PARTHENON

## CHAPTER VIII

### THE ATHENIANS

**The Land and the People.**—The foremost rival of Sparta among the city-states of Greece was Athens. It was the only city of the triangular peninsula called Attica which lies east of the Peloponnesus. The north side of the triangle is marked by a low range of mountains on the other side of which is Boeotia. The two longer sides are washed by the sea, which gives to Attica a clear atmosphere like that of an island. The Athenians were proud of their bright and sunny skies and ascribed their own quickness of intellect to the exhilarating effect of the air. They believed that the foggy climate of the neighbouring Boeotia made the inhabitants dull and were accustomed to call them "swine", which to the Greeks stood for stupidity.

The Athenians were more alert and intellectual than the Spartans but also more emotional and impulsive. In origin they were Ionian Greeks intermingled with the dark, slender, native race. From the latter they adopted as an ornament the image of a cicada, a species of locust.



This insect emerges from the ground and signified to the people that they too were "born of the soil". This distinguished them from newcomers like the Dorians, who had entered Greece as immigrants within the memory of man.

Thus the pride of the Athenians was based on their antiquity, while that of the Spartans was founded upon military renown.

The occupations of the Athenians were more varied than those of Sparta. Men of the native race were very skilful with their hands, and in their small shops made beautiful articles of bronze and steel, especially armour. Athenian potters were famous for the graceful forms and decorations of their vases, hundreds of which have been found in ancient tombs of Italy.

The poorest class in Attica consisted of farmers and shepherds. The land had been cultivated for centuries and was showing signs of exhaustion. It produced small crops of grain, but was better for vines and olive trees. The olive orchards were famous.

Athenian merchants grew rich and loaned money at excessive rates of interest to the poor, whom they sold into slavery when crops failed and debts were not paid. This created a strong enmity between classes, and perpetual discontent. There were three factions—men of the shore, of the plain, and of the hill, who engaged in bitter strife with one another when they met in the market-place.

This strife furnishes the key to explain changes of government in Athens.

**Government.**—Athens tried more experiments in government than any other Greek state, but followed in general the usual lines of change. In the beginning it was ruled by kings. The most famous of these was Theseus, who is said to have organized the state by uniting four tribes. There was a council of nobles called the Areopagus. This



word means "the hill of Mars" and denoted the place of meeting. There was also an assembly of freeborn citizens.

The kings were replaced about 750 B.C. by an aristocracy", which means "rule of the best". It resembled the oligarchies of Dorian states. The members of it were



THE ACROPOLIS, CITADEL OF ATHENS. THE PROPYLAEA OR GATEWAY IS AT THE LEFT; IN THE CENTRE THE PARTHENON, TEMPLE OF THE GODDESS ATHENA

nobles who called themselves "eupatrids", which means "sons of noble fathers". Nine of them were elected each year as "archons", or rulers.

During the rule of the aristocracy great changes in the business life of Greek cities began to affect Athens. Markets for pottery, wine, and olive-oil began to open up in distant colonies. Cheap grain and other foodstuffs from new lands began to arrive in home harbours. This movement increased the distress of the farmers and the prosperity of the merchants.

Of special importance was the lower price of metals, particularly iron. Cheaper iron meant cheaper armour, and every citizen who could buy armour began to feel more independent. The effect of this change was something like the introduction of gunpowder into Europe, which was a factor in hastening the decline of chivalry.

It is, therefore, not astonishing that political changes began to follow one another rapidly.

**Law Giver.**—When strife and discontent became unbearable in Athens, the people would demand the appointment of a “law giver”. This man would be given absolute power to make such reforms as he thought proper. Law givers were appointed three times in the space of little more than a century.

The first of the three was Draco, 621 B.C. To later generations his laws seemed so harsh that they were said to have been written in blood. He retained the death penalty for petty thefts and devised no remedy for the distress of the poor. Aristotle says that “the people remained in bondage, and the land was at the mercy of the few.”

Yet it was a step forward when he reduced the laws to writing, established trials for murder, and gave to all who were rich enough to buy arms a voice in the assembly of freemen.

The next crisis arrived in 594 B.C., and Solon was made law giver. He had come to the front as a writer of patriotic poetry, and the following translation will serve to illustrate the boldness of his attacks upon the nobles:

“And you, you men of wealth, subdue your overbearing pride. Cultivate a spirit of justice, for the present state of things is not to your own interest, nor shall we endure it.”

Solon did not shrink from enacting the reforms that he had advocated. He abolished slavery for debt, cancelled existing debts, and released debtors from bondage. He made the tenants owners of the lands they cultivated.

He divided the people into classes according to the amount of grain, wine, and oil produced by their land. The richest served as cavalry, the middle classes as heavy-armed, and the poorer as light-armed soldiers. Citizens of all classes were entitled to sit in a popular court which heard appeals from the judgments of archons, and might

even place ex-archons themselves on trial. This was a step towards real democracy.

**The Tyrant Pisistratus, 560 B.C.**—Athens, however, was changing and growing too rapidly to have peace. Even Solon's measures caused almost as much discontent as they cured. In the end the city received a law giver who appointed himself. This was Pisistratus, who made himself master of the city by force of arms in 560 B.C. He is classed among the tyrants, but his administration was mild and just. He loaned money to the poor and tried to keep them busy on their farms instead of leaving them free to spend their time wrangling in the market-place. He knew their weaknesses.

He improved the conditions of life in Athens by erecting new buildings and by increasing its water supply. He furnished money to make the public festivals more attractive, and kept artists, poets, and scholars at his court.

He died in 527 B.C. and was succeeded by two sons. One of them was murdered in a quarrel of revenge, and the other was driven into exile in 510 B.C.

**The Last Law Giver.**—The end of tyranny did not bring peace, and after two years of anarchy Athens appointed its third and last law giver, Cleisthenes, 508 B.C.

He devised a system of administration based on the number ten. The people were divided into ten tribes and each tribe into ten parts. There were ten generals, one from each tribe. The year was divided into ten parts, and fifty men from each tribe in turn attended to the public business for this period. Ten groups of fifty each made a Council of Five Hundred.

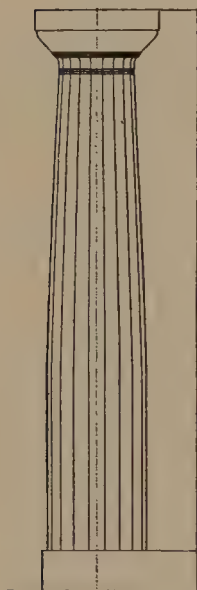
This ingenious system found favour with the Athenians and was never radically changed.

It satisfied the racial love of public life, of debating, and of listening to debates. It was really "government of the

people by the people”, and if it failed to work well the fault lay with themselves. It was direct democracy. Modern democracy has taken the form of representative government.

Cleisthenes also invented a peaceful method of ridding the state of citizens who might be dangerous to its happiness. A law was passed permitting the voters to send any man into exile by verdict of the ballot. This was called “ostracism”, because fragments of pottery called “ostraka” were used as ballots.

By this time Athens was approaching the epoch of her greatest prosperity, the century from 500 to 400 B.C.



DORIC COLUMN:  
OLDEST AND STRONGEST OF  
THE THREE GREEK ORDERS.  
NOTE ABSENCE OF  
BASE



CORINTHIAN CAPITAL



IONIC COLUMN:  
BEGINNING AT TOP, CORNICE,  
ARCHITRAVE, CAPITAL,  
FLUTED COLUMN, AND  
BASE



## CHAPTER IX

### THE RELIGIOUS LIFE OF THE GREEKS

**The Greek and the Hebrew.**—The Apostle Paul began a sermon to the Athenians with these words: “Ye men of Athens, I perceive that in all things ye are too superstitious.”

This statement need not astonish us, for the Hebrew view of life and the Greek view of life were different. The one race esteemed only the beauty of holiness, the other the beauty of external form. The one believed in a single supreme God, while the other believed in a multitude of deities. The former abominated all images, while the latter felt that the more beautiful the image the greater would be the honour to the god.

These contrasts enable us to understand both races better: from the religious ideas of the Hebrews it followed naturally that they should produce no art; on the contrary, the sculpture and architecture of the Greeks arose logically out of the needs of their religion.

**Popular Religion.**—It does not follow, of course, that the Greeks were not a religious people because to Paul they seemed superstitious, for what to him was superstition was to them religion. They were, as a matter of fact, extremely religious because they had so many gods to serve. There was a goddess associated with the family hearth, a god who had his altar in the yard, and another who had his image at the gate. The burying-ground contained many gods, for the dead were regarded as divine.

Each day was looked upon as lucky or unlucky for beginning certain kinds of work. Seeds would not grow, it was thought, unless sown at a certain time of the moon.

Dreams were not only thought to come from the gods, but men and women deliberately placed themselves in surroundings that invited dreams.

At Epidaurus in the Peloponnesus was a celebrated temple of Aesculapius, the god of healing. It served the purpose of a modern hospital or sanitarium. The sick offered sacrifice and prayer, and laid themselves down to sleep with the hope of either being cured during their slumbers or of receiving instructions for their treatment.

Scores of testimonials of these cures have been found at Epidaurus carved on stone. Although most of them are quite incredible, they are written with an air of utter sincerity. The following will serve as a specimen:

“Arata, a Lacedaemonian woman, came to Epidaurus on behalf of her daughter, who was afflicted with the dropsy and had been left at home. She slept in the sanctuary and dreamed a dream. She thought that the god cut off her daughter’s head and hung up the headless trunk, neck down. When all the moisture had run out he took the body down and put on the head again. After she had dreamed the dream the mother returned to Lacedaemon, where she found that her daughter was cured and had dreamed the very same dream.”

**The Oracle of Apollo.**—While there were scores of shrines where the inquirer might seek the aid or advice of a god, the most famous by far was the oracle of Apollo at Delphi north of the Gulf of Corinth on the side of Mt. Parnassus. An “oracle”, to speak exactly, is the answer given by a god to the inquiry of a worshipper, but the word is also used to denote the place where the answer is delivered. At Delphi the questions were addressed to a

priestess seated on a tripod or three-legged stool. Her inspiration, it was believed, was due to the effect of pungent vapours arising from a cleft in the rock. Her incoherent utterances were understood only by the priests, who delivered them in the form of verses.

**The Amphietyonic League.**—The priests of Apollo took pains to keep themselves well informed about the affairs of the various states, gave good advice, and won for their god a national importance. Even foreign kings were glad to seek his support. The wealth of the temple, accumulated through the gifts of grateful worshippers, was managed by an Amphietyony or “league of neighbouring states”. This was a recognition of the national character of the god, and might have served as the basis of a political union or federal government for all Greeks. Their minds, however, were not inclined in that direction.

**Worship of Ancestors.** — Unfortunately there were other worships equally old that tended rather to disunite than to unite the Greeks. Chief of these was the worship of ancestors, which had survived from an earlier stage of society when men were divided into tribes and lived in villages. Each village worshipped the ancestor of the tribe and made offerings at his tomb. After villages were combined to form city-states, the worship still preserved its tribal character. For instance, the Athenians worshipped Cecrops, the legendary founder of the city, and called



PARTING SCENE ON A GREEK  
GRAVE-STONE

themselves "sons of Cecrops". This kind of religion encouraged local patriotism. When a Greek spoke of his "fatherland", he meant his "native city".

**Appreciation of Nature.**—Some aspects of the religion of the Greeks are very pleasing and stimulating to the fancy. Their whole attitude towards nature was determined by their idea of the gods. All the forces of nature took living, personal forms in their imaginations.

Wordsworth's love of "the silence and the calm of mute, insensate things" would have seemed utterly strange. To them the earth was not a dumb thing, but a kind mother, whom they called Demeter, "Mother Earth". The fruits of the soil were her gifts. The Springtime was her beautiful daughter Persephone.



MASK IN THE FORM  
OF A SATYR

There was a god in every river, a beautiful nymph in every spring, a divine being in each tree, and myriads of sacred beings in the mountains. The wild woodlands were the haunt of Pan and the satyrs, uncouth, goat-footed beings who made sweet music on the shepherd's pipe.

The sun was a charioteer who climbed the heights of heaven with swift horses. Boreas was the fierce north wind who drove his untamed steeds over the surface of the land. Thunder was the rumble of the chariot wheels of Zeus. Earthquakes were caused by Poseidon, god of the sea, who in his anger smote the earth with his trident.

**Athletics.**—Although the love of physical exercise and life in the open air was in the blood of the Greeks, it was the festivals of the gods that gave them occasion for coming together in contests.

There was a great meet each year, but in different places.



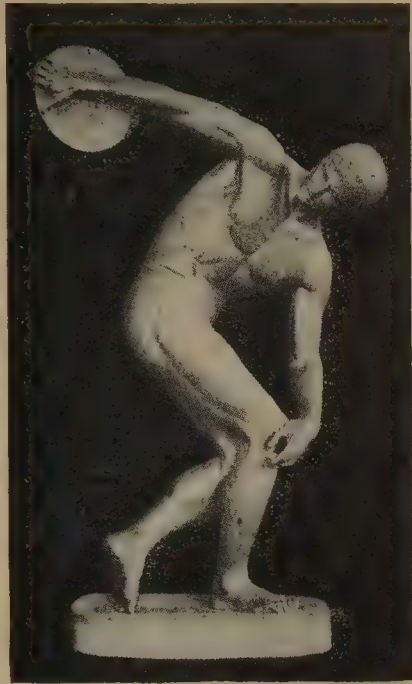
The greatest was the Olympian Games, which occurred every four years at Olympia in the western Peloponnesus. In the intervening years the Pythian Games were held at Delphi, and the Isthmian and the Nemean Games near Corinth.

The contests included running, jumping, boxing, and throwing the discus and the javelin. Girls were permitted to engage in a running race. There were chariot races for horses and mules.

The prizes were of no value in themselves — crowns of olive, laurel, or wild parsley — but the victory was esteemed above any political office.

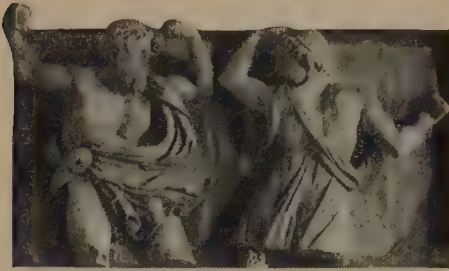
**Poetry.** — Victors were lavishly entertained, and poems were composed in their honour. These were recited by choruses to the accompaniment of music and dancing. The finest odes of victory were written by Pindar, the Theban poet, who extolled the deeds of the gods to exalt the hero of the games.

It was to the worship of the wine-god Dionysus that the world owes the drama. Tragedies and comedies were entered for prizes at his festivals, which took place in an open-air theatre on the side of the Acropolis at Athens. It was part of the duty of wealthy citizens to contribute in turn the costs of choruses, costumes, and music.



THE DISCUS THROWER. A SNAP-SHOT IN BRONZE

**Sculpture.**—Just as the great games were fostered by religion so the art of sculpture was fostered by the games



BOXERS

Statues were erected in honour of gods and athletes alike. Sometimes it is impossible to decide whether a given statue represents Apollo or a victorious runner.

The mild climate of Greece permits of nu-

dity. The games were celebrated in the heat of summer days. Consequently, the artists represented the human form without clothing, and through study became skilful in reproducing the appearance of the body under every form of muscular exertion.

**Architecture.**—The most perfect of Greek buildings were called into being to serve as temples of the gods. Most exquisite of all was the Parthenon of Athens, but the temples of the sacred enclosure at Olympia or Delphi far outshone as groups the architectural monuments of any city. Even the kings of Asia and Egypt were proud to contribute funds for their erection.

The artistic effect of Greek temples consists in the use of straight lines, which combine beauty with simplicity. There were three styles. The Doric had stout, substantial columns, while the Ionic seemed to possess more grace than strength. The capital of a Corinthian column was adorned with leaves of the acanthus plant. The gable or pediment over the entrance was often filled with sculpture.

**The Religion of Beauty.**—Greek religion esteemed beauty above virtue. The most acceptable offering to their gods was not a pure and contrite heart. It was rather a beautiful image housed in a beautiful temple, a well-proportioned

body displayed in athletic contests, or an exquisite poem recited to the sound of sweet music at the festivals. The fine arts were created to serve the needs of religion.

**Moral Ideas.**—The perfect human body became the standard of beauty. Beauty was defined as that which permits of nothing to be added and nothing to be taken away. A body is perfect if it has neither an excess nor a deficiency of anything. Upon this principle were framed the moral ideas of the Greeks. To them right conduct consisted in moderation, or a middle course between extremes. Thrift, for example, is a middle course between extravagance and miserliness.

The favourite motto of the Athenians was, "Nothing in excess." The motto of Apollo at Delphi was, "Know thyself", which did not mean "Study yourself", but rather "Remember that you are mortal; know your place". It was believed that the gods punished all excesses, especially pride and insolence.



TEMPLE OF ARTEMIS AT SARDIS RECENTLY EXCAVATED.  
COURTESY OF D. M. ROBINSON

## CHAPTER X

### THE COMING OF THE PERSIANS

**Croesus, King of Lydia.**—Near the middle of the great peninsula of Asia Minor the river Halys flows northwards into the Black Sea. The domain that extends westward from this river was once the kingdom of Lydia. About 560 B.C. Croesus became its king. He was a capable, progressive ruler and amassed great wealth in his capital, Sardis. The contribution of his race to civilization was coined money.



COINS OF CROESUS RECENTLY FOUND AT SARDIS. A LION AND A BULL FACING EACH OTHER. NEW YORK

The Ionian Greek cities of the coasts became subjects of Croesus. He understood the Greeks, desired their good will, and ruled without oppression. He also courted the friendship of the older Greek states across the Aegean and sent rich gifts to the sanctuary of the god Apollo at Delphi. He wished to have allies in the West because he had a great enemy in the East. This was Persia.

**The Kingdom of Persia.**—Of the same generation as Croesus was Cyrus the Great of Persia.

The Persian language proves that the people who spoke it belonged to the same stock as the Greeks themselves, the Romans, and the great races of western Europe. At some



very remote time they had migrated to the country south of the Caspian Sea and taken up their residence on the plateau that lies east of the Tigris River.

Their near neighbours and kinsmen, the Medes, had helped to overthrow the Assyrian empire in 612 B.C. Cyrus in his turn had made himself master of the Medes and all the country that they ruled. This new Persian empire became greater than any that had existed before it. In the period of its greatest extent it included Asia Minor, Egypt, Palestine, and the valleys of the Tigris and Euphrates.

**The Fall of Lydia.**—The ambition of Croesus clashed with the ambition of Cyrus. He inquired from the oracle of Apollo at Delphi whether he should make war. The answer was that if he did so “a great kingdom would be destroyed.” This gave him confidence, because Cyrus was called “the great king”. He went to war and lost his own throne. The utterances of Apollo often came true because they were ambiguous.

The conquest of Lydia brought the Persians into contact with the Greeks, and they were ever afterwards deadly enemies.

Cyrus, unlike Croesus, knew little about the Greeks and was too haughty to make an effort to understand them. He despised them because they had market-places in the middle of their cities and came together “to cheat one another and to perjure themselves”. The Persians themselves claimed to have a simple code of morality, “to ride, to shoot with the bow, and to speak the truth”. They looked down upon the Greeks because they were merchants. In all their wide dominions they knew no mercantile or industrial peoples who would fight. They little suspected that their new neighbours were their own equals in courage and their superiors in arms and equipment.

Persia was never destined to conquer Greece, but the time was to come when Greece would crush permanently the Persian power.

**The Ionian Greeks Subdued.**—At first Persia was successful. The Greek cities of Asia were jealous of one another and could not unite for a common war. One by one they were captured and compelled to pay a heavy tribute. In each of them a tyrant friendly to Persia was established in control.

In addition to money they were forced to furnish soldiers and ships. They were commanded to build a bridge of boats across the Hellespont, in order that Darius, the second successor of Cyrus, might make war on the Scythians.

This enterprise of Darius brought Thrace and Macedon under Asiatic rule. The route into Europe had been surveyed, and it was only a matter of time until the older states of the Greek mainland should be attacked. Before the invasion occurred the Greek cities in Asia rebelled.

**The Ionian Revolt, 499–494 B.C.**—The Greeks were naturally of a rebellious nature. They displayed more energy after conquest than before it. Even Greek tyrants did not remain true to their Persian masters.

Aristagoras was tyrant of Miletus, the chief city of the coast. He restored the democratic government in his own state and helped others to do the same. He went to Sparta and appealed for aid, but was dismissed when he admitted that the capital of Persia was distant “a journey of three months from the sea”.

Athens, being Ionian herself, was friendlier and sent twenty ships. The allies captured and burned Sardis, but were later beaten on land and sea through their inability to work together. Miletus withstood a siege of four years before it was taken and destroyed.

It was the foremost city of the time, and its fall was a great disaster. The citizens were known as Milesians. They were the greatest merchants, adventurers, and explorers of the people of that time. More than eighty colonies, chiefly in the Black Sea region, are said to have been established by them. They are said to have founded the study of geography and to have circulated the first maps known among the Greeks.

As early as 585 B.C. their wise man, Thales, was able to predict an eclipse. Others began the study of natural science and the writing of history. The Athenians themselves were far behind them in culture at this time.

The experience of the war was a great stimulus to the Athenians. Her soldiers feared the Persians less after they had once fought with them. A fearless man named Miltiades, who had been tyrant of a small city and had escaped from the Persians, came home to tell the Athenians that they were better armed and better soldiers than their new enemies.

## CHAPTER XI

### THE PERSIAN WARS, 492-479 B.C.

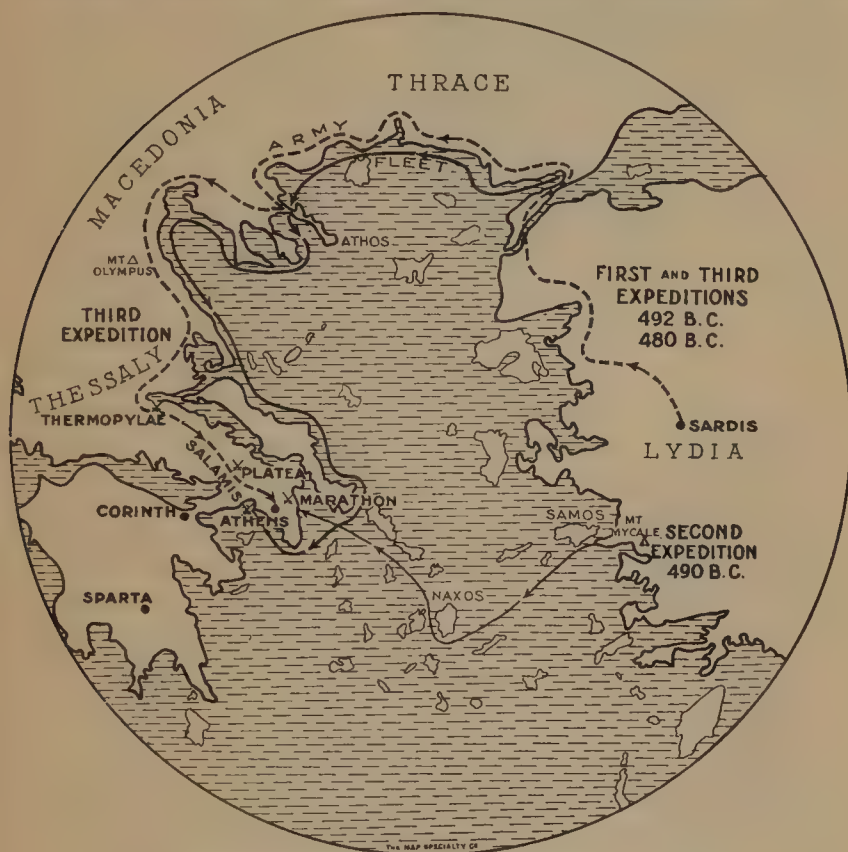
**Europe at War with Asia.**—The various kinds of government have had their origins in different countries. Empires were first founded in the valleys of the Tigris and Euphrates. They were ruled by despots and extended themselves by war and conquest. They stood for oppression and slavery. Democracy, on the contrary, began in the little Greek city-states. It may be defined in the words of Abraham Lincoln as "Government of the people for the people and by the people". Thus the struggle between Greece and Persia was a duel between democracy and despotism. Europe was defending itself against Asia.

Citizens of the British Empire enjoy the benefits of union and strength combined with liberty. The countries that comprise it are held together by invisible bonds of loyalty. To work out this idea of liberty combined with orderly government on a large scale has required many centuries of time. The Greeks in their little city-states made valuable experiments for us. Democracy was their discovery. It was they also who turned back the tide of Oriental imperialism for the everlasting benefit of Europe.

To humiliate the Greeks was a matter of pride, profit, and policy with the Persian kings. Altogether they despatched three expeditions. The first came by land, the second by sea, and the third by land and sea. The first army crossed the Hellespont and began its march across Thrace, but was forced to return when the supply ships were wrecked in rounding Mt. Athos.



**The Persian Heralds.**—Before the second expedition was despatched, the Persian king offered an opportunity to submit without war. Heralds were sent to the cities, demanding “earth and water” as symbols of submission. The



ROUTES OF THE PERSIAN INVASIONS

majority of the Greek states submitted, but the Athenians were so incensed that they threw the heralds into a pit, which was a punishment inflicted upon certain criminals. The pride of the Spartans, who looked upon themselves as the leaders of Greece, was still more insulted. They flung the heralds into a well, with instructions to find there the desired “earth and water”.

**The Second Expedition.**—Since the persons of heralds were sacred, it was certain that Athens and Sparta would be singled out for special vengeance. The second expedition came straight across the Aegean with six hundred warships, and proceeded to disembark on the little plain of Marathon twenty-two miles north-east of Athens. At once the swift runner Phidippides was despatched to warn Sparta of the necessity of speedy aid. The superstitious Spartans replied that they could not set out before the full moon. So the Athenians were left to face the danger alone, with their little muster of ten thousand heavy-armed infantry.

**Victory of Marathon, 490 B.C.**—The historian Herodotus, who was living at the time, informs us that the Persians thought the Athenians insane, because they were so few and had neither cavalry nor archers. As a matter of fact the Athenians were inclined to a similar opinion, but the urging of Miltiades turned the scale in favour of resistance. The result justified his daring. He gave orders to the soldiers to advance at the run.



PERSIAN ARCHER

In the hand to hand conflict that quickly followed, the bows and arrows of the enemy were of little use, while the spears and swords of the athletic Greeks did deadly work. Six thousand four hundred of the invaders were left dead on the field; the rest escaped to the ships. Only one hundred and ninety-two Athenians perished.

The good news was at once carried to Athens by the faithful Phidippides, who, already exhausted by his previous race to Sparta and by the battle, fell dead with the

message of victory upon his lips. The memory of his last service is commemorated in our modern "Marathon Race".

The victory of Marathon sent a thrill through the hearts of all friends of Athens. The poet Pindar, a citizen of Thebes, sang of her new fame in words like these: "Gleaming in the sunlight, crowned with



ATHENIAN SOLDIERS

violets, fit theme of song, bulwark of Greece, glorious Athens, city divine".

**The Third Expedition.**—The third army was led by the new king Xerxes in person and arrived in 480 B.C. His plan was to intimidate the enemy by a display of power and to overwhelm them by sheer force of numbers. Not only supply ships, but a great fleet of warships accompanied the land army. The king gratified his own vanity by reviewing his countless host as it crossed the Hellespont, and made a display of his power by piercing the peninsula of Athos with a canal.

In the meantime Miltiades had been disgraced, and Themistocles had risen to prominence among the Athenians. He was a man of foresight and persuaded the citizens to build a fleet of warships with the revenues of their silver mines. The result was that two hundred triremes—ships with three banks of oars—were constructed, and Athens was prepared to meet her foes by sea as well as by land. Themistocles was determined that they should meet them by sea.

**The Spartans at Thermopylae.**—The army of Xerxes came down through Thessaly without opposition as far as a pass between the mountains and the sea at Thermopylae. There

a force of three hundred Spartans with some allies was blocking the way under the command of King Leonidas. In the narrow space superiority of numbers bestowed little advantage, and detachments of the finest Persian troops charged again and again in vain. At last a Greek traitor revealed a detour and led a force to attack in the rear. Upon learning this Leonidas dismissed his allies, but remained with his Spartans and resisted until all were slain.

This exploit matched the Athenian glory of Marathon. The Spartans were buried where they fell, and a simple inscription was composed to perpetuate their fame: "Stranger, go tell them at Sparta that we died obedient to the laws."

**Plans of the Allies.**—After Thermopylae the Persian army and fleet kept in touch with each other as they moved southwards. The allied fleets retired at the same time and assembled in the harbour of Athens. They removed the inhabitants to a place of safety. The city itself was captured and sacked.

Sparta and her allies had been fortifying the Isthmus of Corinth and were determined to make it the chief point of defence. The admirals were bent upon supporting this plan, and no eloquence of Themistocles could change their decision. So he resorted to a trick. Secretly he sent a trusty slave to Xerxes and advised him to shut up the Greek fleet in the Bay of Salamis. The king was pleased with the suggestion and carried it out under cover of darkness.

**Victory of Salamis, 480 B.C.**—Thus the Greeks were forced to fight and, as a matter of fact, the advantage was on their side. They had three hundred and sixty-eight ships. Though the enemy had more they were unable to use this advantage in the confined space. The conflict lasted all day, and the king watched it from a neighbouring hill:



A king sat on the rocky brow  
Which looks o'er sea-born Salamis;  
And ships by thousands lay below,  
And men in nations,—all were his.  
He counted them at break of day,  
And when the sun set, where were they?

The Greeks rammed the Persian ships, stove in their sides with bronze prows, or capsized them. Aeschylus, the Athenian poet, who saw the conflict, tells how the enemy "were speared in the water like tunny fish". Athens had saved Greece a second time.

**Victory of Plataea, 479 B.C.**—The disappointed king found a timely excuse to set out for his distant home, but his army remained all winter in Thessaly. In the spring it descended again upon Athens, which was abandoned a second time. The Spartans delayed to send aid on the plea that they were holding a religious festival. Nevertheless they sent a strong force later, and the Persians were decisively defeated at Plataea in Boeotia.

**Result of the Wars.**—So far as the mainland of Greece was concerned, the danger of invasion came to an end with the victory of Plataea. Europe was saved and remained free to develop unhindered its own ideals of life and government. For Athens herself the wars marked the beginning of a new age. Before the coming of the Persians the centres of Greek industry, art, and education had been found in the Ionian cities of the Asiatic coast. After the wars the commerce and culture of the Greek world began to concentrate themselves in Athens, and men of talent and ambition were drawn there from all sides. A new home was found for the intellectual life of Greece, where it flourished as never before.

The Persians acknowledged defeat but encouraged disunion among the Greeks, using money freely. Unfortunately, there always seemed to be Greeks who could be bribed.

## CHAPTER XII

### THE LITTLE ATHENIAN EMPIRE

**Building the Walls.**—Athens had been poorly fortified before the Persian invasion, and her citizens were unwilling



RUNNER, WRESTLERS, AND JAVELIN  
THROWER. FROM THE WALL OF  
THEMISTOCLES

to be at the mercy of her foes a second time. So they began to build new walls with a wider circuit. Neighbouring states viewed the move with alarm and stirred up the Spartans who had no walls at all.

Envoys came to Athens to protest, and Themistocles obtained authority to go along with two others to make explanations.

In Sparta he devised one excuse after another for postponing the discussion of his business, and meanwhile the whole population of Athens was feverishly engaged in building the walls.



HOCKEY IN ANCIENT ATHENS.

When envoys from other states arrived with information to this effect, he denied it stoutly. When the Spartans sent envoys to see for themselves, he sent instructions to the Athenians to detain them. So the work was completed.

Informed of this fact, he admitted the truth to the Spartans, nor did they seem to be very indignant.

As it turned out, however, they were only concealing their chagrin, and soon afterwards intrigued to have him ostracised through the jealousy of enemies at home. He died in exile.

No man of his race displayed more unmistakable genius. The historian Thucydides, a keen judge of men, extolled "the vigour of his understanding" and "his unequalled ability to make a right decision in emergencies". It is regrettable that he was not more scrupulous in his moral conduct.

**The Delian Confederacy, 477 B.C.**—Yet among the Athenians there were better men than Themistocles, if not so brilliant. Two of these were Aristides, called the Just, and Cimon, the able son of Miltiades. Two years after the Persians were repulsed, the naval allies were glad to accept the leadership of these capable men in place of the harsh and unfeeling Pausanias, a Spartan general.

They united the Greek cities of the Aegean into a permanent league against Persian attacks. Like all such leagues it was under the patronage of a god and had its centre in a sanctuary. In this case it was the temple of Apollo on the Island of Delos, and the league was called the Delian Confederacy. It came to include more than two hundred members, and all took an oath to be loyal to it for ever.

Small cities contributed money, large states furnished triremes and crews in proportion to their wealth. Each state, without regard to size, possessed a vote. The Athenian delegates acted as presidents, and their generals commanded the fleets. Aristides, whom all trusted, fixed the contributions of each member.

Nothing in Greek history deserves more praise than the energy and efficiency displayed by Cimon as commander

of the allied ships during the early years of the league's existence. The Persian garrisons of the cities in Asia were expelled one after another. The seas were well patrolled, and neither pirate nor enemy dared to show himself in Greek waters. In 468 B.C., Cimon even ventured farther



and destroyed a Phoenician fleet and a Persian land force at the mouth of the Eurymedon in Pamphylia. This was on the south shore of Asia Minor.

**Growth of the Piraeus.**—The success of the league raised Athens to an importance equal to that of Tyre in the commerce of the Mediterranean world, but the business life was concentrated in the harbour town known as “the Piraeus”,



situated almost five miles from the city proper. It was made secure with walls of its own, and presented to the view an immense acreage of shipyards, forges, foundries, warehouses, and sleeping quarters for slaves.

It was to the advantage of Athens that many of the allied cities chose to contribute money in place of boats and crews. Trading ships and merchants began to flock to a market where money was plentiful. Timber, metals, and cheap grain from distant colonies furnished cargoes for the voyage homewards, while cutlery and arms, pottery, wine, and olive-oil were carried on the outbound trips. The Piraeus became a great industrial, commercial, and shipping centre, a city in itself.

Athens in the meanwhile remained the seat of government and the home of art and education. There were open spaces where the citizens and courts assembled, a market-place for business and loitering, a few beautiful temples, and many schools and gardens.

**The Confederacy Becomes an Empire.**—The Delian Confederacy some years after its formation underwent a change that further increased the prestige of Athens. The naval allies were fickle and began to feel jealousy of the leading state as soon as they ceased to fear Persia. The important state of Naxos revolted in 469 B.C. and was reduced to submission by Cimon. The same happened in Thasos in 463 B.C. After revolt these states were no longer allies but subjects. Thus Athens became the head of a little naval empire. Success turned the heads of the citizens, and they took the treasury away from Delos.

**The Age of Pericles.** Athens gained and lost the foremost place in the Greek world in less than a century. The curve of her fortunes rises and falls between the years 490 and 404 B.C. The brief period of her greatest fame is known as "The Age of Pericles".

Miltiades had been the author of the new self-confidence that began with the victory of Marathon. Themistocles had



PERICLES

aroused the spirit of adventure by the success of his aggressive naval policy. Aristides and Cimon had reaped the fruit of this new courage and enterprise by bringing more than two hundred cities into the Delian Confederacy. It was the privilege of Pericles to build upon the work of these able men.

Pericles was of noble birth but threw in his lot with the democracy. Unlike Themistocles, who is said to have known every citizen by name, he held himself aloof from the people and rarely appeared in public except to attend the assembly.

His deportment was dignified, and his eloquence imposing. He possessed the gift of making all that he said seem very profound. He could flatter the people and also rebuke them. Although at times they became angry, they submitted to his leadership for thirty years.

It was he that introduced complete democracy in Athens. The lowest class of citizens became eligible to office. The assembly was given power to levy troops, build ships, vote money, and approve of war and peace. To enable the poorer citizens to spend their time in the service of the state, a moderate fee was paid for attendance upon juries. It was assumed that every freeman was capable of becoming law-maker, judge, or general. The experiment was

not a success very long. The democracy proved to be as fickle and cruel as any despotic monarch.

It was the impressive personality of Pericles that kept him in power. His policies were not successful. He led the state to embark upon enterprises that ended in disaster. An attempt was made to unite Greece against Sparta, which came to nothing. Distant ventures by sea turned out to be costly experiments. A fleet of two hundred and fifty ships that was sent to aid Egypt against Persia never returned. A similar expedition to Cyprus was fruitless. It would have been better for Athens to be content with the glory and power that was justly won.

The aggressive policy of Athens abroad was matched by equal activity at home. The city and the Piraeus were joined together by the famous Long Walls. The whole fortification consisted of two cities joined by a walled road.

The Parthenon, most beautiful and perfect of all Greek temples, was erected on the Acropolis. Around the exterior ran a band of exquisite sculptures, some of which are preserved in the British Museum under the name of the Elgin Marbles. Within the temple was a gold and ivory statue of the goddess Athena.

**Pericles in Private Life.**—In a previous age Pericles might have been a benevolent Greek tyrant. His home was the headquarters of a brilliant circle of intellectual men. Among his friends were Phidias, the famous sculptor; Herodotus, the historian of the Persian Wars; Anaxagoras, the Ionian philosopher; and Socrates, the most original thinker that Athens produced.

In this realm of art, education, and thought the Athenians were destined to make the most precious gifts to posterity. They founded the study of both the social and the natural sciences. It remained for the Romans to teach the world valuable lessons in law and government.

## CHAPTER XIII

### LIFE IN ANCIENT ATHENS

**The City and Acropolis.**—Travellers in ancient times were often disappointed at the appearance of Athens. One of them wrote: "The majority of the houses are cheap. Strangers could hardly be made to believe that this is the celebrated city of the Athenians." A Canadian of to-day would be even more disillusioned.

The city was small and congested. Most of the streets were narrow alleys lined with blank walls and lacking pavement. A few streets leading from the gates were wider but did not exceed thirteen feet. There was, as in most ancient cities, a "processional street" leading up to the Acropolis. From the top of this the white marble of the new Parthenon was visible from far out at sea.

The Piraeus was a "checker-board city" such as the Romans later constructed everywhere in western Europe. It was a new town laid out by an architect with streets at right angles.

The citizens passed much of their time in the small public squares. They loved a gay and picturesque life. The course of the seasons was marked by many beautiful pageants and sacrifices. The great na-



PANATHENAIC VASE.  
TORONTO



tional festival was known as the Panathenaea, which took place after midsummer. It was in honour of the goddess Athena, whose temple was the Parthenon on the Acropolis. Celebrations occurred every year, and once in four years on a grander scale. There were chariot races, contests in running, leaping, throwing the discus and the javelin, boxing and wrestling. Pericles added musical contests. Greatest of all days was that of the grand procession, when the victors in the games marched to the Acropolis with choruses, priests, old men, young warriors in armour, and cavalry. It concluded with a great sacrifice of oxen and feasting and drinking.

**Eleusinian Mysteries.**—While the Panathenaea was the great patriotic festival, the greatest religious festival was connected with the Eleusinian Mysteries. Eleusis was a town situated twelve miles along the shore to the northwest. There, in a beautiful plain, where agriculture was said to have begun, stood the temple of Demeter and Persephone. The one is the Earth Mother and the other her daughter, the Springtime. The latter symbolized the vegetation that comes and goes upon the face of the earth. The worship was secret, and our knowledge of it is slight, beyond the fact that the doctrine of immortality was taught. The celebration took the form of a beautiful procession all



ATHENIAN SINGING IN A  
CONTEST. FROM A VASE IN  
BOSTON

the way from Athens to Eleusis. It was one of the great events of the Athenian year.

**Dramatic Contests.**—In the spring, about the time of our Easter holidays, took place the great festival of Dionysus. There was a procession as usual, and dramatic contests were presented in the open theatre of the god on the side of the Acropolis. Some of the greatest dramas made their appearance during the Peloponnesian War.

Aeschylus, Sophocles, and Euripides are the great names in the field of tragedy. The plots of their dramas dealt with incidents of the Trojan War and the legendary period of history. The greatest writer of comedies was Aristophanes. His plays dealt with local politics. He made sport of all leading characters, such as Cleon, Socrates, and Euripides.

**The Palaestra and Gymnasium.**—Mental and physical education were carried on side by side in open-air schools. Boys were taught to play the lyre, to read, and to write,



BOY PLAYING THE LYRE.  
BOSTON

The years that correspond to our high school age were spent chiefly in the palaestra, where they received training in jumping, wrestling, and boxing. At sixteen they entered a gymnasium for military training. At eighteen they became citizens and took the following oath:

"I will never disgrace these sacred arms nor desert my companion in the ranks.

"I will fight for temples and for public property both alone and with many.

"I will transmit my fatherland, not only not less, but greater and better than it was transmitted to me.

"I will obey the magistrates who may at any time be in power.

"I will observe both the existing laws and those which the people may hereafter unanimously make.

"I will honour the religion of my fathers."

The younger citizens were expected to spend two years in military service, often on garrison duty in the Piraeus and Attica. Eventually they returned to take up their duties as citizens and members of the public assembly. They loved to talk and argue, and they delighted to hear



FIGURINES OF TERRA-COTTA FROM TANAGRA IN BOEOTIA.  
THE FIRST LADY IS LOOKING AT AN APPLE, THE THIRD IS BUYING.  
FRUIT, THE FOURTH AMUSES HERSELF WITH A TAME BIRD.

TORONTO

others talk in public or private. When the assembly was not in session, men gathered in the market-place and argued about the nature of virtue, or temperance, or courage. They frequented the gymnasia too, where admiring crowds of young men would gather in the intervals of their sports to listen to the conversation.

**Athenian Women.**—The women of Athens enjoyed less freedom than those of Sparta. They were expected to devote themselves to the cares of the household. The

daughters were taught first to spin and then to weave, being denied all share in the education bestowed upon the boys. They rarely appeared in public unless to take part in a religious procession or a funeral. Marriages were ar-

anged by the parents without consulting the bride or groom.

**Slaves.**—Athenian ideas of democracy were not inconsistent with the possession of slaves. On the contrary, the Greek city-state could hardly have existed without them. The number of freeborn Athenians, both men and women, has been estimated at 100,000, and the number of slaves was not less. The hard work fell to their lot in both city and country. This relieved the sons of prosperous citizens from the necessity of manual labour and left them free to prepare themselves for the service of the state. To meet their needs, a system of higher education came into existence for the first time in history.

**The Sophists.**—The origina-

tors of the new training were called "sophists", a word which really means "experts" or "wise men". They came from different parts of the Greek world, attracted by the stimulating intellectual life of Athens and its abundance of money. Their instruction was eagerly sought by young men who were ambitious to become convincing speakers and



STATUETTE OF SOCRATES  
FROM ALEXANDRIA, RECENTLY  
ACQUIRED BY THE BRITISH  
MUSEUM



debaters. Thus the new education was essentially practical and aimed to prepare the students for public life. Its by-products were the arts of thought and speech—rhetoric and logic.

**Socrates.**—In the groups that gathered in the groves and wrestling grounds to listen to the sophists, the most conspicuous figure for a long time was a plain man named Socrates. By trade he was a sculptor, though he neglected his calling. For honesty in private life and courage in war none stood higher.

His fame, however, rests upon his contributions to human thought. He originated what is called the “Socratic method”, which consists in asking one question after another until it becomes clear whether the person questioned really understands what he thinks he does. The purpose of the method was not to prove a person to be ignorant, although it usually turned out so, but to awaken thought. Socrates believed that his mission in life was to start ideas in the minds of others. He pretended to know nothing himself, and this was not a mere pose, for he left no writings and prided himself only upon his pupils. In this he was justified, for a long line of great men of thought, beginning with Plato, traced their intellectual descent from him.

His native city was not grateful and condemned him to death on a charge of impiety towards the gods. He might have been acquitted if he had begged for mercy; but death had no terrors for him, and his end was really voluntary.

## CHAPTER XIV

### THE PELOPONNESIAN WAR

**Nature of the War.**—Athens and Sparta both aspired to be the leading state of Greece. In 445 B.C. they had made a truce to be binding for thirty years, but treaties were rarely kept. Spartans grew more and more jealous of the prosperity of Athens, and Athenians became more and more ambitious and self-confident.

It was Pericles who advised the course of action that brought on the conflict. He interfered in a family quarrel between Corinth and her colony Corcyra. Corinth was an ally of Sparta, and both the Spartan assembly and the congress of Peloponnesian States decided that the treaty of 445 B.C. had been broken. War was declared.

Sparta was stronger on land because she had better soldiers and more of them. Most of the Greek states were at least in sympathy with her. She had also the advantage that land forces have greater staying power than naval forces.

Athens commanded the seas and could muster three hundred triremes without calling upon her allies. Ships and crews cost more money than land armies, but her annual tribute was equal to her needs. The number of her heavy-armed infantry was only thirteen thousand, about half that of Sparta. She had no intention, however, of engaging in pitched battles.

**Phases of the War.**—The war passed through three phases. The centre of operations during the first period was in the Peloponnesus, during the second in Sicily, and during

the third in the Aegean Sea. In the first campaign there was much heroism and good judgment displayed. In the second there was folly and rashness. In the third and last there was much treachery and crime.

**The First Phase, 431-418 B.C.**—This was the Peloponnesian War proper. Landing parties from the Athenian fleets laid waste the coast districts of the Peloponnesus and departed without awaiting engagements. The Spartans at the same time ravaged unhindered the farms of Attica, because Pericles had summoned the country people to take refuge within the walls of Athens. He was quite confident that ample food could be imported by sea.

This plan was working well when a terrible plague broke out in 430 B.C. It completely baffled the medical knowledge of the day and caused indescribable suffering. The death list was enormous; Pericles himself became a victim of it in the second year.

Cleon, a tanner by trade, succeeded Pericles. He was much ridiculed because of his humble origin and the nature of his business; he was, however, forceful in speech and action. To increase the revenues he imposed a direct tax



upon the rich and collected it without fear or favour. This did not make him popular with the aristocratic families, but, having the support of the common people, he was able to carry on the policies of Pericles.

**The Capture of a Spartan Force.**—The outstanding event during this period of annual raids occurred in 425 B.C. on the west coast of the Peloponnesus near Pylos. An able Athenian general named Demosthenes trapped two hundred and ninety-two Spartans on the Island of Sphacteria. The Spartan government offered to make peace, but the Athenians sent additional troops and made prisoners of the little band.

To capture Spartan soldiers in arms was so rare an incident that the spirits of the Athenians were highly exalted. Yet they committed a grave mistake. They gained no great advantage themselves, and they embittered the feelings of the enemy.

As might have been expected, the Spartans displayed new energy the following year. An able general named Brasidas was sent to make trouble for the Athenians in the northern Aegean. He led a force by land to this region and induced Amphipolis and other cities to desert the Delian Confederacy for the Peloponnesian League. Athens despatched an armament under Cleon, and both leaders fell in battle in 422 B.C.

The loss of these outstanding men opened the way to peace.

**Peace of Nicias, 421 B.C.**—Peace was made for a period of fifty years, which proves that both parties were tired of fighting. Neither had made any gains worth while, and both were content to resume the position they had occupied before the quarrel began.

However, it was not to be expected that the treaty would long be kept. Sparta was soon given an opportunity to



wipe out the disgrace of Sphacteria. No leaders of real wisdom appeared in Athens, and demagogues began to come to the front. Of these the most dangerous was a young and handsome man named Alcibiades, who was gay and insolent and caught the fancy of the people by his captivating pranks.

His vanity, rather than any regard for the good name of his country, led him to revive an unwise policy of Pericles. The states of Greece were induced to combine against Sparta, and a battle was fought at Mantinea in 418 B.C. Sparta displayed her usual superiority in warfare by land, and the prestige of Athens was diminished.

This folly of Alcibiades was followed by a downright crime. One island in the Aegean had remained outside the Delian Confederacy. Its name was Melos, and its inhabitants were Dorians who wished to maintain a strict neutrality. This was their only offence. The Athenians reduced them to submission, put the men to death, and sold the women and children as slaves. This occurred in 416 B.C. In 428 B.C. the Athenians had already revealed their capacity for cruelty by putting to death the leaders of a revolt in Lesbos.

Few tyrants would have been more arbitrary and cruel than the Athenian democracy.



THE DYING GLADIATOR (SO CALLED)

## CHAPTER XV

### THE LATER PHASES OF THE WAR

**The Sicilian Expeditions, 415–413 B.C.**—The second phase of the conflict between Athens and her rival took the form of two disastrous expeditions against the Greek cities of Sicily. These resulted in an appalling loss of ships and men, and discredited the name of Athens among her own allies.

Their interest for us lies partly in the fact that we possess an excellent account of them from the pen of Thucydides, the best of Greek historians. He was living at the time and recognized some of the evils of Athenian democracy while they were at work.

The venturesome Greeks had been living in Sicily for four centuries. There they discovered a climate and a country exactly suited to their tastes. The sea teemed with fish, the land around the harbours was fertile, and the hills furnished abundant pasturage. All their cities were founded upon the coast, because they were chiefly interested in trade. The ruins of them surpass in beauty the remains of Greek cities of the home land.

It was natural that the colonists in these parts should have come chiefly from the Peloponnesus, which was nearer than Attica. It was equally natural that they should sympathize with one side or the other in the Peloponnesian War. The Dorian city of Syracuse essayed to play the role of Sparta in Sicily.

Athens was invited to interfere in a local quarrel, and used the invitation as a pretext to conquer the island. Alcibiades, as usual, was the promoter of the wild project.

**The First Expedition.**—The undertaking would have been costly and hazardous even if the cause had been just. A cautious man named Nicias attempted to convince the assembly of its folly, but the citizens were in high spirits and voted for a large armament.

It consisted of transport ships, one hundred and thirty-four triremes, five thousand heavy-armed troops, and auxiliary forces. Three generals were appointed, Alcibiades, Nicias, and Lamachus.

The bad luck that was destined to dog the course of the expedition began before it set sail. In front of the houses of the Greeks stood images of the god Hermes. One morning it was discovered that they had been disfigured. At once the superstitious fears of the people were aroused, and a foreboding of disaster came into their minds. Suspicion pointed to Alcibiades as the guilty person, but his enemies feared his popularity with the soldiers and delayed to prosecute him.

The expedition arrived safely in Sicily, but was coldly received, even by its prospective allies. Soon afterwards Alcibiades was recalled to stand his trial. The remaining generals disagreed, and the winter was wasted. In the spring the fleet entered the harbour of Syracuse and laid siege to the city. Yet the delay had given the enemy time to prepare their defences, and at the coming of winter the Athenians had made no headway. Nicias sent a letter advising that the fleet should return home or a new one be despatched to its aid.



THE SICILIAN EXPEDITIONS

**The Second Expedition.**—The Athenian assembly was not yet cured of its foolish optimism, and sent seventy-three triremes and five thousand men under Demosthenes, their best general. He arrived safely, failed to win a success, and advised retreat. Nicias wavered. Then there was an eclipse of the moon, and superstitious fears compelled them to wait for nearly a month.

In the meantime their navy had been beaten, and they could not sail. They burned their remaining ships and began to retreat by land. The generals were captured and put to death by the Syracusans. Many of the soldiers were confined as prisoners in old stone quarries and died of privation. Only a few ever returned home.

**The Spartans in Attica.**—The Greeks never outgrew the primeval law of “an eye for an eye and a tooth for a tooth”. It was to be expected that the attempted injury to Dorian colonies would be repaid with injury by Sparta. Alcibiades deserted to her side and suggested a plan.

The revenge consisted in planting a permanent force in Attica at Decelea in 413 B.C. Down to this time the Spartans had acted with moderation, destroying the field crops of Attica and sparing her splendid orchards. It was after the Sicilian expedition that they cut down the famous olive trees of the old Athenian homesteads. From this calamity the farms never recovered. The olive grows with extreme slowness, though it lives for centuries.

**The Last Phase, 413–404 B.C.**—The news of the Sicilian disaster at first seemed incredible to the emotional Athenians, then overwhelmed them with grief, and finally spurred them on to greater efforts. At the same time it weakened the loyalty of their allies and encouraged their enemies. Sparta, abetted by the traitor Alcibiades, sent aid to the Chians, who were revolting. She also made an alliance with Persia, which meant the surrender of Greek



cities in Asia Minor and the transfer of the seat of war to the Aegean Sea. The fate of Athens was there decided.

**Revolution of the Four Hundred.**—At the beginning of the final struggle Athens had troubles at home. Even under her democratic constitution there were always noble families whose sympathy was with the Spartan system of oligarchy. In 411 B.C. they thought the time was ripe for a revolution, and carried it to success by means of murder and terrorism. Their power fell abruptly after three months, because the army took the side of democracy.

In the meanwhile the war entered upon its last stage. All the fighting occurred by sea along the coast of Asia Minor from the Island of Samos to the Hellespont. The Athenians won the first battle, lost the second, won the third, and lost the last at Aegospotami in the Hellespont, 405 B.C. Their ultimate defeat was chiefly due to the alertness and energy of the Spartan general Lysander.

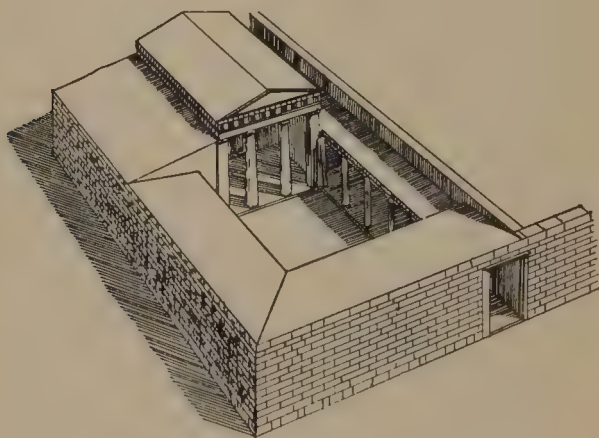


PELOPONNESIAN WAR  
THIRD PHASE. 411-405 B.C.

**Terms of Peace, 404 B.C.**—The stubbornness of the Athenians caused their humiliation. Twice they had refused honourable terms of peace. Now they were compelled to accept such terms as their enemies offered. The Corinthians and Thebans wished to destroy them. The Spartans showed more moderation and contented themselves with tearing down the Long Walls and setting up an

oligarchical government in Athens. Her navy was not to exceed twelve ships of war.

**Verdict on Athenian Democracy.**—In passing a verdict upon the merits and defects of Athenian democracy, one must first contrast its spirit of liberty and equality with the slavery and oppression of Oriental despotism alongside of which it arose. In this comparison all defects become negligible, and only merits shine forth. In the second place one must think of it as the first experiment of its kind. Judged merely as an experiment it marks a long stride forward in the political experience of the human race. No one can regard without unstinted admiration the spectacle of a state in which all citizens, rich and poor, were for the first time welcome to engage in the business of making the laws and administering them. If the popular assembly proved to be fickle towards its leaders and rash in its policies, some excuse may be found in the reflection that modern states are perhaps saved from these evils as much by their vast size as by the prudence of their citizens.



RECONSTRUCTION OF HOUSE AT PRIENE

## CHAPTER XVI

### THE RISE OF THEBES

**Unstable Politics.**—In a country like ancient Greece, with many small city-states situated close to one another, political changes took place rapidly. The normal condition of the country was war and not peace. Their intense city life created too many leaders and not enough followers. They met in conferences, listened to brilliant speeches, framed treaties, and had them cut in stone and set up in temples, but they did not keep them. These evil tendencies grew worse after the Peloponnesian War.

**The Thirty Tyrants in Athens.**—The prestige of Athens as a naval power was worn down in the Peloponnesian War. Into her place came Sparta, a land power. In most allied states she set up a board of ten oligarchs to manage the government in her interests. In Athens she appointed thirty oligarchs, who proceeded to murder their opponents on account of their opinions and the wealthy for their wealth. Hundreds of citizens fled into exile. A strong body of these exiles returned to the city, defeated the Spartan garrison, and restored the democracy. All this happened in the year 404-403 B.C. In smaller cities the Spartan oligarchs ruled and misruled longer.

**Corinth against Sparta.**—Even old allies like the Corinthians turned against Sparta. Athens and Thebes aided Corinth with troops; Persia contributed money. The Spartans began to lose prestige. It is not surprising that they were defeated at sea; but it came as a shock to the Greek world when Athenian troops cut to pieces a force of

six hundred Spartans. Nevertheless, Sparta was still acknowledged as superior for the space of a generation.

**Thebes against Sparta.**—Except for the poet Pindar the city of Thebes had failed to ennoble itself by great names since Homeric times. Yet the wrongs inflicted upon her in this generation by Sparta raised up two men whose renown abides for ever in Greek history. These were Pelopidas and Epaminondas. Pelopidas stole back from exile to bring destruction upon the oligarchs who favoured Sparta; but it was Epaminondas who performed the miracle of raising his city to a foremost place. He organized the young men of Thebes into a Sacred Band, like Cromwell's Ironsides, that proved superior for a number of years to any Spartan force on the field of battle.

**Peace Conference, 371 B.C.**—Spartan severity was irksome enough to bind together the old enemies Athens and Thebes; and the opposition to Sparta became so strong in a few years that her leaders were forced to consent to the calling of a Peace Conference in 371 B.C. More than seventy states were represented, and all agreed to admit the independence of every Greek state and to disband all armies and fleets.

Yet this agreement had to be ratified and signed by the home governments. Sparta claimed the right to sign for all the cities of Laconia. Epaminondas demanded that Thebes should sign for all the cities of Boeotia. The Spartan king lost his temper, sprang to his feet, and demanded to know once for all whether Boeotia should be independent. "Yes," replied Epaminondas, "if you will give the same freedom to Laconia." The Spartan king thereupon struck the name of Thebes off the list. It was a declaration of war.

**Battle of Leuctra, 371 B.C.**—Sparta took the offensive and invaded Boeotia, but was decisively defeated at Leuctra. This engagement was marked by an innovation in the art of



warfare. Strategy had played little part in the ordinary fighting of Greeks with Greeks. They were an athletic race and placed their chief reliance upon physical fitness and skill with arms.

Epaminondas introduced team play, which gave to a small force an advantage over superiority of numbers. He concentrated his attack upon the right wing of the enemy, broke their ranks, and then sent the Sacred Band upon it under Pelopidas. The Spartans were dismayed and baffled, suffering great losses.

**Career and Death of Epaminondas.**—Epaminondas followed up his advantage by a swift descent into Spartan territory. He assisted in founding a new city of Megalopolis to be the head of an Arcadian League. He liberated the Messenians, who built a new Messene for their capital. It was in the Peloponnesus also that Epaminondas met his end. Invading it for the fourth time he met the Spartans at Mantinea in 362 B.C. and beat them as before, but unfortunately he received a mortal wound and died on the field.

**Summary.**—Sparta, Athens, and Thebes in turn had attempted to establish a leadership over the Greeks. It is doubtful if any of their leaders possessed the genius of Epaminondas. He was audacious, determined, high-minded, and intellectual. In war he displayed more originality than any of his countrymen. He almost deserves to be classed as a general with Alexander the Great, Caesar, and Hannibal.

Yet he could never have united the Greeks. It was not their mission in the scheme of things to give a government to the world. Nature had ordained them to bestow upon mankind the fine arts, science, and philosophy. They were born to be educators, not rulers. They were more brilliant as students of the art of government than effective in the practice of it.

## CHAPTER XVII

### THE RISE OF MACEDON

**The Leadership of Greece.**—The inability of the Greeks to unite with one another was at length the cause of their becoming the unwilling allies of a strong man of another race, Philip of Macedon.

Many a time an obscure event has changed the course of history. Pelopidas brought Philip to Thebes as a hostage after a campaign in Thessaly. The prince was young, eager, and receptive. He absorbed the knowledge of the Greeks and became the heir of their best ideals as well as their shifty ways. He conceived the ambition to make his own state powerful, to unite all Greece, and to humiliate Persia.

It was the will of fate to cut short his life by an untimely death, and transfer the task of fulfilling his plans to a son more brilliant than himself. Yet his arduous labours made possible the greater achievement of Alexander.

No cultured Greek would ever have looked to Macedon for a national hero. It lay north of Thessaly on the frontiers of civilization. Its capital, Pella, lay inland. Its people lingered in a stage of life that their southern neighbours had long outgrown. They dwelt in rude villages, tended their flocks, rode wild horses, drank hard, and fought continually.

They possessed intelligence and courage, but lacked discipline and national spirit. Nevertheless, it was not impossible to remedy their faults and make a weapon of their virtues.

**Philip's Activity.**—Philip gave the lawless Macedonians no time to quarrel. He hurried them from one campaign to another. There was no popular assembly to consume his time and check his plans. He subdued his barbarian enemies on the west and the north.

To obtain money for the expenses of his kingdom, he seized some gold mines on his eastern borders, which had long been worked by the Greeks. It did not trouble him if the action was unlawful. He increased the capacity of the mines and reaped an income of a thousand talents a year, as large a sum as the whole tribute of Athens in the best years of the Delian Confederacy.

By means of this revenue he was able to build ships and to keep troops perpetually under arms.

He embroiled himself in quarrels with the Athenians by capturing Greek seaports. This was unlawful, but his low opinion of the Greeks served as balm to his conscience. He declared that he could capture any Greek city "if he could get an ass loaded with gold through its gates". His policy was to discover a traitor among his enemies.

To become the leader of the older states of Greece was not so easy. He found them opposed to his designs as



allies of the Phocians, in whose territory the oracle of Delphi was situated. Once he was beaten back, but his second invasion resulted in victory. Only the hostility of Athens halted his further progress to the south.

**Demosthenes the Orator.**—In Athens a great orator arose to oppose the arms of Philip with his eloquent words. This was Demosthenes, the most eloquent of men in the home city of eloquence. He had been a fatherless boy, and was hampered by the injustice of guardians, by ill health, and by defects of utterance; but he overcame all his difficulties through his courage and persistence.

His speeches against Philip are known as *Philippics*. They finally aroused his countrymen to action. Combining with other states, the Athenians met the king in battle at Chaeronea in Boeotia. Victory fell to the invader, and with this year, 338 B.C., the great age of Greece may be said to have come to a close.

Philip had no desire to flaunt his lordship over the Greeks. He respected their institutions. It was his desire to have their support for his larger ambitions.

He became chairman of the Amphietyonic League that governed the oracle of Apollo. He also summoned the Greek states to meet in congress at Corinth, which had been the custom under Spartan supremacy. In 337 B.C. they elected him as general of their combined forces, and agreed to assist him with ships and soldiers in his projected war against Persia. The next year he was assassinated.

**The Phalanx.**—With Philip began the fame of the Macedonian phalanx. He gave his soldiers lighter shields and longer spears than they had formerly used. The front of his battle-line was five ranks deep, and all the spears projected beyond the first rank. The length of a spear was three times the height of a tall soldier. Macedonian nobles



served as cavalry, and light-armed troops were employed to protect the flanks.

This type of battle-line developed the strong points of Greek warfare without introducing new elements. The Spartans had long placed their chief reliance upon a solid phalanx of spearmen, but had used it equally for defence and offence. Philip made of it a distinctly defensive factor in battle. The Athenians had long used cavalry, but employed it chiefly for pursuit after the battle. Philip's country was suitable for breeding horses on a large scale, and the Macedonian nobles loved equestrian exercises. This enabled him to put into the field a force of cavalry previously unequalled in number and to develop this arm of the service as an offensive weapon. This combination of a defensive phalanx with large bodies of swift and fearless horsemen for the attack constituted the best military machine known down to his time.

**The Plan of Conquering Persia.**—The plan of conquering Persia was not Philip's invention. It was a gradual outcome of Greek experience. At first the power of the distant Persian despots had cast a spell over the minds of the Greeks. This was only partially broken by the victories of Marathon, Salamis, and Plataea. Even the Delian Confederacy in its first years aimed only at self defence.

The next step was taken when Athenians like Cimon and Pericles undertook to cripple the power of Persia in the Mediterranean, but the failure of their expeditions to Egypt and Cyprus put an end to this project.

**March of the Ten Thousand.**—An extraordinary event of the years 401-402 B.C. had a powerful influence upon the Greek opinion of Persia, and illustrates at the same time the courage and resourcefulness of the Greek soldier.

Cyrus, a younger brother of the Persian king and governor of Asia Minor, was ambitious to seize the throne

for himself. To this end he assembled a large army, though placing his confidence chiefly in a body of 10,000 mercenary Greek soldiers. The expedition arrived safely at a point near Babylon, and engaged with the host of the great king at Cunaxa. The Greeks won a victory, but unfortunately Cyrus was killed. This calamity was followed by another still more dismaying; for their officers were invited to a conference and treacherously put to death. Thus the little band was isolated in the heart of a hostile country, without guides or leaders, and threatened with destruction by thirst, hunger, and wounds.

Some Roman legions similarly trapped three centuries later became a total loss; but the democratic Greeks proved better able to take care of themselves. After a brief hesitation they met in assembly, elected new generals, and set out on the return journey across the roughest and bleakest uplands of Asia Minor. Harassed on all sides by mountain tribes, tortured by snow blindness, cold, and wounds, they made their way for weeks through a country utterly unknown, until at last they emerged triumphantly upon the shores of the Black Sea. As the vanguard came within sight of it, the cry rang out "Thalassa! Thalassa! The sea! the sea!" The sea to the Greek was "home".

The story was written by Xenophon, who, though a civilian, had been elected one of the generals after the regular officers were slain. His book showed the weakness of the Persian rule and revealed the superiority of the Greek citizen soldier. It prepared public opinion for the project of humiliating the ancient enemy.

Orators took up the idea of a war of conquest and popularized it. Philip probably became imbued with it during his sojourn as a hostage at Thebes, which at that time was in touch with the whole intellectual life of Greece.

## CHAPTER XVIII

ALEXANDER THE GREAT, 336—323 B.C.

**A Dangerous Boy.**—Philip was succeeded by his young son Alexander. He was only twenty years of age, and the hopeful Greeks were inclined to look upon him as “a dangerous boy”. Yet they were speedily undeceived. His mind and his plans were already more mature than they realized.

In the brief space of two years he made himself more secure in his kingdom than his vigorous father had ever been. The rapidity of his movements filled his enemies with amazement. He made a swift descent upon the south, then dashed to the north against the Thracians, and without pause made a speedy campaign against the Illyrians in the west.

He at once served notice upon the Greeks that petty politics would not be allowed to block his larger plans. The city of Thebes was captured and destroyed, the house of Pindar alone being spared. After this lesson the older Greek states acknowledged his leadership.

However, to become master of Greece was only an incident. His whole being was consecrated to his father's project of humiliating Persia. For this he was soon prepared, because the nature of his plans made few preparations necessary.



HEAD OF ALEXANDER ON A  
COIN. TORONTO

Ships he valued little, and he soon dispensed with them entirely. He placed his chief dependence upon a small, efficient army, and crossed to Asia with only thirty thousand infantry and five thousand cavalry. His first encounter with the Persians took place at the crossing of the river Granicus in 334 B.C., where he routed them completely with a loss of only thirty-four of his own men.

During the following two years he captured the cities of Asia Minor, planted garrisons, and made it clearly manifest that his policy was to be a permanent occupation.

**His Character.**—To infer that this brilliant success was due to genius or to good fortune alone would be a mistake. Alexander was certainly a genius, and he was attended by an extraordinary fortune, but he was also well educated. His tutor had been no other than Aristotle, the most intellectual man of all antiquity. Good instruction was not wasted upon the young prince, and when they parted his studies were not abandoned.

He continued to love the conversation of able men, and invited artists, historians, and philosophers to join his retinue. Only the best painters and sculptors were permitted to execute his portraits. He always carried a copy of Homer with him. Collections of information about strange plants and animals were made for the benefit of his former teacher. He possessed the spirit of an explorer and a scientist, as well as the will to conquer and rule.

His personality was fascinating, although he exacted obedience of all. His ability to arouse enthusiasm in his soldiers was boundless. This was due in part to his dashing courage, for he allowed no one to surpass him in daring. Occasional fits of violent anger added an element of fear to his discipline.

**His Generalship.**—His tactics in battle may be illustrated by his conduct at the Battle of Issus in 331 B.C., where the



king of Persia attempted in person to prevent his entrance into Syria. Alexander caught sight of the king mounted on a lofty chariot in the centre of his host, and without delay charged forward at the head of his cavalry to cut his way



BATTLE OF ISSUS. PERSIAN KING IN THE CENTRE

straight to that point. The king became terrified, abandoned his chariot, and fled away in hot haste on a horse.

A picture of this battle executed in small cubes of coloured marble has been preserved for us in the Italian town of Pompeii. It is perhaps the only example of Greek painting that comes down from so remote a time. The original, of course, must have been done with a brush and liquid colours. The Pompeian copy belongs in the class known as mosaics.

**Siege of Tyre.**—The mother, wife, and daughters of the Persian king were taken captive, and the great army was

scattered, but Alexander made no effort to follow up his military advantage at the moment. Important work remained to be done before another advance.

The city of Tyre had furnished the ships for all the Persian wars against Macedon and Greece during almost two centuries. Its destruction was determined upon; but the siege consumed seven precious months. Some students of military science have questioned the wisdom of so long a delay at this stage of the war; but Napoleon said he "would have taken seven years if necessary".

Egypt cost him no battles. At one of the mouths of the Nile he founded the new city of Alexandria, where his countrymen continued to rule for three centuries.

**The Battle of Arbela, 331 B.C.**—The great king assembled a vast multitude of troops, and awaited in the region beyond the Tigris the arrival of Alexander. The armies came within touch of each other at Arbela, not far from the site of Nineveh. The most seasoned Macedonian officers were alarmed by the strangeness of their surroundings and the numbers of the enemy. An old general suggested an attack by night, but was repulsed with the words, "Alexander will steal no victories."

On the following morning the attack was made with the usual impetuosity, and the vast muster of the great king was put to flight by an army scarcely one-twentieth part of its size. Alexander pushed on to Susa, the summer residence of the Persian kings, and then to Persepolis, the capital of Persia proper. In both cities he seized an immense treasure of gold and silver, which he put in circulation by bestowing it upon his friends.

**Later Campaigns.**—The remaining years of his life are less creditable to his greatness. He drank heavily, and his fits of anger became more frequent. He allowed it to be seen that his intention was not to abolish the Persian throne

but to occupy it. He appointed Persians as governors of provinces, and required that men should prostrate themselves upon entering his presence. This galled the pride of his Macedonians, but it pleased the Orientals.

He continued his campaigns. To the northward the country east of the Caspian Sea was exploited. The country north of India, now known as Baluchistan and



ALEXANDER MAGNUS

Afghanistan, was subdued. India might have been conquered if his troops had not refused to follow him. As it was he made his way as far as the Hyphasis River and sailed down the Indus to its mouth. His admiral returned from this point to the Persian Gulf by sea, a voyage that required five months. Plans for conquering Arabia and Africa were interrupted by death.

The end came at Babylon. As he lay violently ill of a fever, his veteran spearmen could not be restrained. They broke into the palace, filed past his bed, and tearfully retired. It was their last review.

Into his brief life of thirty-three years he had crowded more activity than any man who ever lived. Little that he did required to be undone. His career marks a turning point in the history of the world.

## CHAPTER XIX

### THE HELLENISTIC AGE

**Effects of Alexander's Wars.**—The wars of Alexander completely changed, not only the government, but also the life, trade, art, and education of the whole East. The Greeks were good artists, architects, engineers, writers, and thinkers. Their own country was too small for them. Persian rule had long held back their spirit of enterprise in the east as a dam holds back a flood. The soldiers of Alexander were the smallest part of the army of invasion. In the wake of his small forces streamed an innumerable host of adventurers from the Greek cities.

These immigrant Greeks founded new cities in old lands. They were superior to the native races among whom they settled, and offered them a more stimulating life than they had known. Those who adopted Greek ways were said to "hellenize", and the new age and the new culture are called "Hellenistic".

**Alexander's Successors.**—Alexander was asked upon his death-bed to whom he wished to leave his empire. He whispered a phrase that may mean either "to the best" or "to the strongest".

No such man was found, and his generals fell to contending with one another. The upshot of the matter was the formation of three kingdoms. The first was Macedon. The second consisted of Asia Minor and Syria, with its capital at Antioch. The third was Egypt.

None of these monarchies was very strong. They fought



with one another and failed to protect their own borders. An example will serve to illustrate this. In 279 B.C. a horde of tall, fair, muscular men called Gauls came down from the north through Macedonia and sacked Delphi. They did not choose to remain in Greece, but made a circuit by land and settled in Asia Minor, where they lived by plundering their neighbours until the Romans reduced them to order a century later.

In the New Testament these people are known as Galatians. The statue of the so-called Dying Gladiator in Rome really represents one of their warriors.

**The Kingdom of Antioch.**—Although the kings of Antioch were not strong enough to hold their provinces on the Tigris and Euphrates, their court life remained Oriental in character. All men were required to bow to the ground when approaching the monarch.

On the other hand the new city life that grew up in Syria was Greek. In old cities like Babylon the king lived in a superb palace furnished with boundless luxury. The common people dwelt in hovels of sun-dried brick, under the most unsanitary conditions. The streets were narrow and irregular. A single wide processional street would lead to the palace or to a temple.

This manner of life was unbearable to democratic Greeks. They demanded comfortable, healthful, and pleasant homes. Hence arose a new type of city. It was laid out on the checker-board plan, with handsome market-places, temples of stone or marble, paved streets, and water supply. Nothing like it had been seen in Asia before nor even in the home land of Greece.

There was a famous group of these cities near the Sea of Galilee and almost within sight of Nazareth. They were known as the "Decapolis" or "League of Ten Cities". In these surroundings Jesus spent his childhood and youth.

The Gentiles of whom he spoke so often were mainly Greeks. Many of the Jews, like other peoples "hellenized".

**Egypt.**—Macedonian rule in Egypt developed somewhat differently. The land was easy to defend, the taxes abundant and easy to collect. The population was contented in slavery.

The destruction of the old commercial city of Tyre permitted Alexandria to attain to great prosperity in a short space of time. It long remained the London of the ancient world. Its harbour was crowded with ships from all parts of the sea. For their benefit the first lighthouse known to history was erected. It was more than three hundred feet high and equipped with reflecting mirrors.

**The Museum.**—Wealth and peace made culture and refinement possible. The new kings followed the example of Alexander in fostering art, learning, and invention. They established an institution known as the Museum. The word means "Temple of the Muses", but it resembled rather a modern university. Men of exceptional ability were invited from far and near, and money was furnished for their researches. They became members of the royal household.

**Science and Literature.**—The king's physicians outstripped all others in medicine and surgery. The royal astronomers produced evidence to prove that the earth is spherical and taught that it revolves around the sun. Great collections of geographical facts were assembled, and maps of the world were made. A scholar named Euclid founded the study of geometry; when the king inquired if it could not be made easier, he said there was "no royal road".

Literature was not overlooked. The texts of Homer were carefully studied, and the Alexandrian editions remain the standard to this day. The Hebrew writings of the Old Testament were translated into Greek for the benefit of Alexandrian Jews. This is known as the "Septuagint Version", because it was made by seventy scholars.

It was by way of Alexandria that much of the learning of the Greeks was carried to Italy. Caesar Augustus took his pattern from Alexandria for his remodelling of Rome.

Athens had been "the school of Greece". Alexandria became the intellectual capital of the whole ancient world.

**Epicureans and Stoics.**—The decline of political life turned the thoughts of men to the study of conduct and morals. Epicurus founded a school at Athens, in which he taught that happiness lies in pleasure and that virtue and friendship were necessary to complete happiness. Zeno, founder of the Stoic philosophy, declared that virtue was the chief thing. He scorned pleasure, saying that a good man was sufficient unto himself.



URANIA,  
MUSE OF ASTRONOMY,  
WITH POINTER AND GLOBE

**The Saviour Idea.**—It was during the Hellenistic Age that a new religious idea began to gain currency in many parts of the Mediterranean world. This was the expectation of the coming of a divine ruler. Christian believers associate it with Jerusalem and Judea; but the sentiment was foreshadowed also in the thought of men elsewhere. Antioch and Alexandria were familiar with it. The writings of the Hebrews were not the only prophetic books. In the year 40 B.C. Virgil was inspired to sing of "a new offspring descending from the skies", and of a new age of peace, happiness, and plenty. The nations were not unprepared for the message of Christianity.

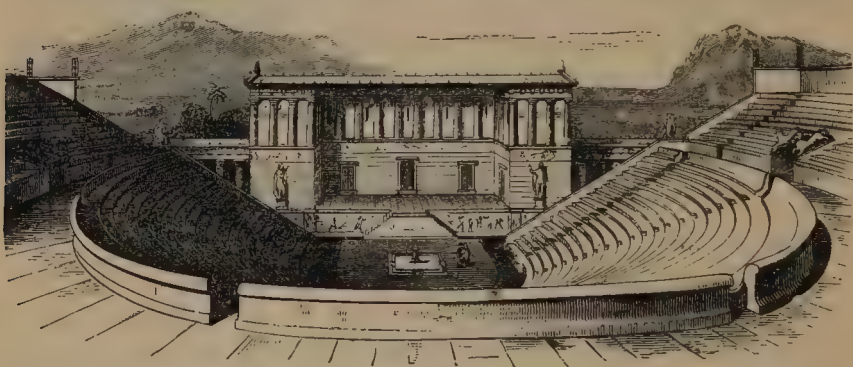
## CHAPTER XX

### THE LEGACY OF GREECE

**Nature of the Legacy.**—The best trait of the Greek genius was the love of beauty and of truth. As the poet Keats expresses it:

Beauty is truth, truth beauty,—that is all  
Ye know on earth, and all ye need to know.

This gospel of beauty and truth has come down to us in two ways: First, in the form of books comprising various



GREEK THEATRES WERE WITHOUT ROOFS. THEY CONSISTED OF SEMI-CIRCULAR TIERS OF STONE SEATS FOR SPECTATORS, AND A LONG, HIGH, AND NARROW STAGE BUILDING. THE CHORUS PERFORMED IN THE SPACE IN THE FRONT OF THE STAGE

branches of literature; second, in the form of objects of art and the remains of ancient buildings. Associated with these works of the hand and the pen are certain ideals of life that have sometimes fascinated and sometimes repelled mankind. In general it is true that their neglect has meant a reign of ignorance, and their revival a rebirth of knowledge.



**Mythology.**—Part of the heritage of literature consists of marvellous stories of gods and heroes, enlarged and embellished from age to age by the poets. They never tired, for example, of telling the adventures of Jason, a young prince of Thessaly, who to win a kingdom was required to bring from the far shores of the Black Sea “a fleece of gold”; it was guarded by a fire-breathing dragon. He set sail with a crew of noble heroes known as the Argonauts, and after a perilous voyage won the prize, though not without the aid of a barbarian princess named Medea, who by the aid of magic enabled him to slay the monster. The adventure led to romance, for Medea became his bride, and the romance to tragedy, for he deserted her. The story of her revenge was the theme of the favourite drama of ancient times.

**Epic Poetry.**—The earliest poems, strange to say, are among the longest. They are the heritage of times when professional bards of wonderful memories developed the art of story-telling without the aid of writing. The *Iliad* and the *Odyssey* of Homer, each in twenty-four books, were composed in a style at once so simple and so elevated as to throw a glamour of greatness over an age that was not in itself great. Homer became the father of epic poetry. He was the model of Virgil, the national poet of Rome, who inspired Dante, the greatest poet of the Middle Ages. The loftiest of English poets, Milton, was in debt to all three.



EURIPIDES HOLDING A TRAGIC ACTOR'S MASK. MOST POPULAR OF ANCIENT TRAGEDIANS

**Lyric Poetry.**—The short emotional poem sung to the music of the lyre reached its perfection in the age of the tyrants. Its special home was the Island of Lesbos, where “burning Sappho loved and sung”. She won for herself the first place among poetesses of all ages by the intensity of her feeling and the exquisite beauty of her language. Among her successors, Anacreon, a less fiery genius, was famous for his praise of social pleasure. Sparta boasted of a single poet, Tyrtaeus, who composed a stirring “marching song” like the French *Marseillaise*. Although the remains of Greek lyric poetry are slight, its glory and influence have been perpetual.

**The Drama.**—The drama had its beginnings in the folk-dances of villagers, which took place on a circular threshing-floor. In the course of time a single actor began to take part, speaking from a farm wagon drawn up close by. This is said to have been the origin of the stage and the theatre. A second and third actor were added later, and with them began the dialogue. The drama was adopted by the Athenians as part of the festival of the god Dionysus, and reached its perfection in the century of the Persian and Peloponnesian Wars. The performance of plays was a musical event, since the five acts were separated by odes sung by a chorus of dancers to the music of the flute. The modern drama, though directly descended from the Greek, has preserved only the dialogue. Comedy began at the same time in the same place and has followed a parallel course of development.

**History.**—Outside of the Old Testament the oldest historical works are in Greek. To Herodotus we owe our knowledge of battles like Marathon and Salamis. He wrote nine books on the Persian Wars, and keeps his main theme well in mind in spite of long digressions descriptive of the customs of Egypt and other lands. This love of knowl-

edge and this feeling for literary unity is Greek, but his charming good-nature is peculiar to himself. Thueydides is different, who wrote of the Peloponnesian War as an eye-witness. An acute observer of men and events and a keen critic of democracy, he judged Greece at its true value as a land of political experiments. Lord Macaulay thought him the greatest of all historians.



"EX CATHEDRA". A  
GREEK PHILOSOPHER  
LECTURING

The Greek mind long continued fertile in the field of history. The wars of Hannibal against Rome were described by Polybius, who has no rival in fair-mindedness. Much of our knowledge of Roman history is due to later Greek writers of less note.

**Philosophy.**—The word philosophy throws a flash of light upon the Greek character; it means "love of knowledge". The first philosophers studied the stars, but Socrates "brought philosophy down from heaven to earth", and forced men to think of problems of conduct. He started the studies that deal with man and society. His pupil Plato described out of his own imagination an ideal form of society known as the *Republic*, which became the model of similar works, such as Sir Thomas More's *Utopia*. Aristotle, of the same school though younger, was equally great as a thinker and as a collector of facts, and was the first to reduce all knowledge to a system. The poet Dante called him "the master of those who know".

**Pottery.**—Turning now from the legacy of thought to the material legacy, pottery deserves to be mentioned first. The colouring of Greek vases is usually done in black

and red, although the forms exhibit endless variety. The decorations illustrate a wide range of subjects from myth-



HEAD OF HERMES OF PRAXITELES.  
SCULPTURE OF THE BEST PERIOD

ology. The private life of the people is represented by women engaged in spinning and weaving and children at their games. Modern pottery is superior only in variety of colouring.

The collection of Greek vases in the Royal Ontario Museum, Toronto, is one of the three best outside of Europe.

**Painting.**—There is no doubt that the art of painting was highly developed among the Greeks, although

few specimens have survived. In addition to vase paintings we have specimens done in mosaic, wall-paintings found in Pompeii, and portraits in colour on plaques of cedar wood, found in Egypt. The decorations of very old churches in Europe prove that the art declined, and came into favour again in the Middle Ages. Oil paints and canvas were not known to the Greeks.

**Sculpture.**—The works of the sculptor are not easily destroyed unless by the malice of man. Hundreds of specimens have escaped the lime-kiln and the furnace of the bronze workers. Sculpture of the best period confined itself for the most part to the human form in rest and in movement. Its qualities are naturalness of pose, dignity of expression, energy, and simplicity. Later sculptors represented more emotions, including agony, and turned to



animal subjects, such as deer, panthers, and dogs. The sculptor of to-day is still content to acknowledge the Greeks as his masters.

**Architecture.**—The Greeks erected beautiful temples, though living in houses of sun-dried brick. They developed as an external ornament of architecture the use of the column, for in Crete and Egypt it was used on the inside of buildings. The artistic effect of Greek temples depended on the exclusive use of straight lines. In Italy, however, Greek architects developed for their Roman patrons the rounded arch. In Greece proper the use of curved lines was confined to semicircular theatres.

**History of the Legacy.**—Greek arts and studies prevailed in Italy until the fall of the Roman Empire. They were despised during the early Middle Ages, and did not come back into favour until the thirteenth century, when new cities like Venice and Florence were flourishing. Greek was first studied in England in the fifteenth century, and along with Latin played a leading role in English education until the nineteenth. This interest in Greek studies was bookish. Nowadays the material remains discovered by exploration and digging receive no less attention than the literature.



AGED GREEK FISHERMAN.  
SCULPTURE OF LATE GREEK  
ART



WALLS OF ROME

## PART II

### THE HISTORY OF ROME

#### CHAPTER I

#### ETRUSCANS AND GREEKS IN ITALY

**Roman History and Greek History Contrasted.**—Italy, like Greece, is a peninsula easily invaded by land or sea. For this reason we should expect it to have a similar history in early times, but the similarities are slight and the differences great.

In Greece, for example, one civilization after another was swept away by invading tribes, and after each overthrow it was necessary to make a fresh start. In Italy, on the other hand, we find a single race with an unbroken history extending over twelve centuries.

Greece, again, produced many famous city-states, and all were hostile to one another. In Italy only one city-state, Rome, survived. Neither Sparta, nor Athens, nor Thebes could unite the Greeks, but Rome united all Italy under a single government and then united all the lands of the Mediterranean under a single empire.

The story of how this was accomplished is Roman History.

Politically, Greek History is a story of experiment, but Roman History is a story of successful achievement. It marks a distinct stage in the development of the arts of law and government.

NOTE.—The pronunciation of proper names is indicated in the Index.

**The Course of Empire.**—There is a saying “Westward the course of empire takes its way.” This is especially true of Mediterranean history. The first empires were in the valley of the Tigris and Euphrates. From there the idea of empire slowly made its way into Asia Minor, to the shores of the Aegean Sea, and then to the mainland of Greece. Italy was the last to receive it.

Italy was sometimes called *Hesperia* by the Greeks, which means “the land of the evening star”. It long stood to the more civilized countries of the East as the new America once stood to the old lands of Europe. When they came to know it better, it proved less attractive in some respects than Spain or southern Gaul. Its mountains contained no mines of precious metals, and its stalwart inhabitants had little to lose and abundant courage to defend themselves. For this reason they were long left free to go their own way, to develop their own institutions, and to build up a national spirit.

Nevertheless Italy did not altogether escape invasion from the sea.

**The Etruscans.**—At the dawn of history the people known as Etruscans were in possession of the central part of Italy on its western side. They were a seafaring race and came from Lydia in Asia Minor as early as 800 B.C. Nothing more is known of their previous history. Numerous examples of their language are preserved, but cannot be translated.

In Italy these Etruscan noblemen made subjects of the inhabitants, where they settled and ruled like the Norman barons in England. They introduced the Greek alphabet and many arts. They knew how to work metals, to build stone temples, houses, and city walls, and to drive tunnels through rocks for the drainage of low-lying lands. With prosperity they grew very enterprising, and pushed their



settlements northward across the Apennines as far as the Alps. Southward their power extended to the Bay of Naples. The neighbouring sea was ruled by their ships and took from them its name.



A CHILD'S IVORY WRITING TABLET WITH GREEK ALPHABET READING FROM RIGHT TO LEFT, RECENTLY FOUND IN AN ETRUSCAN GRAVE OF 700 B.C.

**Etruscan Tombs.**—It is from their tombs that we know them best. These are excavated in the solid rock and furnished like living-rooms. The walls are adorned with paintings, which inform us of their manner of living and their beliefs about death and the future life. From these tombs have been recovered thousands of beautiful vases manufactured in Greece. Articles of jewellery and the crumbling remains of beds and chairs overlaid with ivory prove to us that trade was carried on with Asia Minor, Phoenicia, and Egypt.

Since the Etruscans were never numerous and gave themselves up to high living, it is not astonishing that a time came when they were no longer able to defend themselves. Their power crumbled rapidly once it began to fail. Nevertheless, they influenced strongly the govern-

ment of the Roman Republic into which it was their destiny to be absorbed.

**The Greek Colonies.**—The Greeks came soon after the Etruscans. Around the Bay of Naples they found a small, fertile plain with an exquisite climate. The surroundings



ETRUSCAN URN OF TERRA-COTTA  
FOR ASHES OF THE DEAD WITH  
PORTRAIT OF DECEASED LADY  
ON THE LID. TORONTO

were exactly to their liking, and they founded a number of colonies. In the south of Italy and in Sicily they picked out the good harbours for the sites of their cities. Most of the colonists were Dorians from the Peloponnesus. Tarentum at the heel of the boot and Syracuse in Sicily were their chief settlements.

All the Greek settlers were interested in commerce and confined themselves to the coasts. Their ships were constantly making trips to the home land and exchanged cargoes of grain and salt fish for wine and manufactured articles. Nevertheless, the balance of trade was in their favour, and the money of prosperous cities like Athens flowed into the strong boxes of the Sicilian merchants. With wealth came luxury, and with luxury came vice. The high living of these western Greeks became a by-word in antiquity.

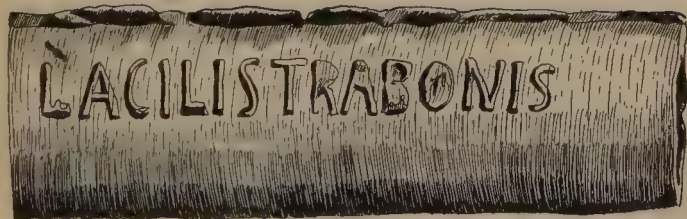
Nevertheless, they made important contributions to art, literature, and thought. The ruins of their temples are imposing. They were the first to write romantic love stories and the first to reduce the songs of shepherds to literary form. Archimedes of Syracuse was the greatest mathematician and inventor of all antiquity. Pythagoras,

though born in Asiatic Greece, spent his life in southern Italy and founded a famous sect of philosophers. Many of the Sicilians emigrated to Alexandria and at a later time to Rome, where they helped to disseminate the learning of their race.

Their power and prosperity was at its height in the time of the Persian Wars. It declined rapidly after Alexander destroyed the great commercial city of Tyre, and threw open the doors of Asia and Egypt to Greek merchants and shippers. There was then more money to be made in Antioch or in Alexandria than in Sicily.

**The Carthaginians.**—On the coast of Africa opposite Sicily, where the sea is only one hundred miles wide, was a powerful colony of Tyrians from Palestine. This was Carthage. Its inhabitants were enemies of the Greeks and Etruscans because all three races were seafarers and traders. The land of Sicily lay between them and long continued to be a bone of contention.

It was fortunate for Italy that the Greeks colonized its southern shores and Sicily. They held off the power of Carthage until the peninsula had developed a strong, sound life of its own, with Rome as its centre. The course of history would have been very different if the Roman state in its early years had been forced to contend with its African rival.



LEAD WATER-PIPE AND A SECTION. OWNER'S NAME ON PIPE

## CHAPTER II

### ITALY AND THE ITALIC RACES

**The Land of Italy.**—Italy owes its shape to the Alps and the Apennines. Taken together they have the form of a



shepherd's crook, as shown in the accompanying sketch map. The hollow of the crook is the valley of the river Po, the largest area of level land in the peninsula. The handle represents the principal range of the Apennines, which runs fairly close to the shores of the Adriatic. Along this shore good harbours are lacking, a feature that gives to the

whole country the appearance of having turned its back upon Greece and the East.

On the west side the mountains are farther from the sea, but no large rivers are found. Even the Tiber, though two hundred and fifty feet wide at Rome, is very shallow in dry seasons.

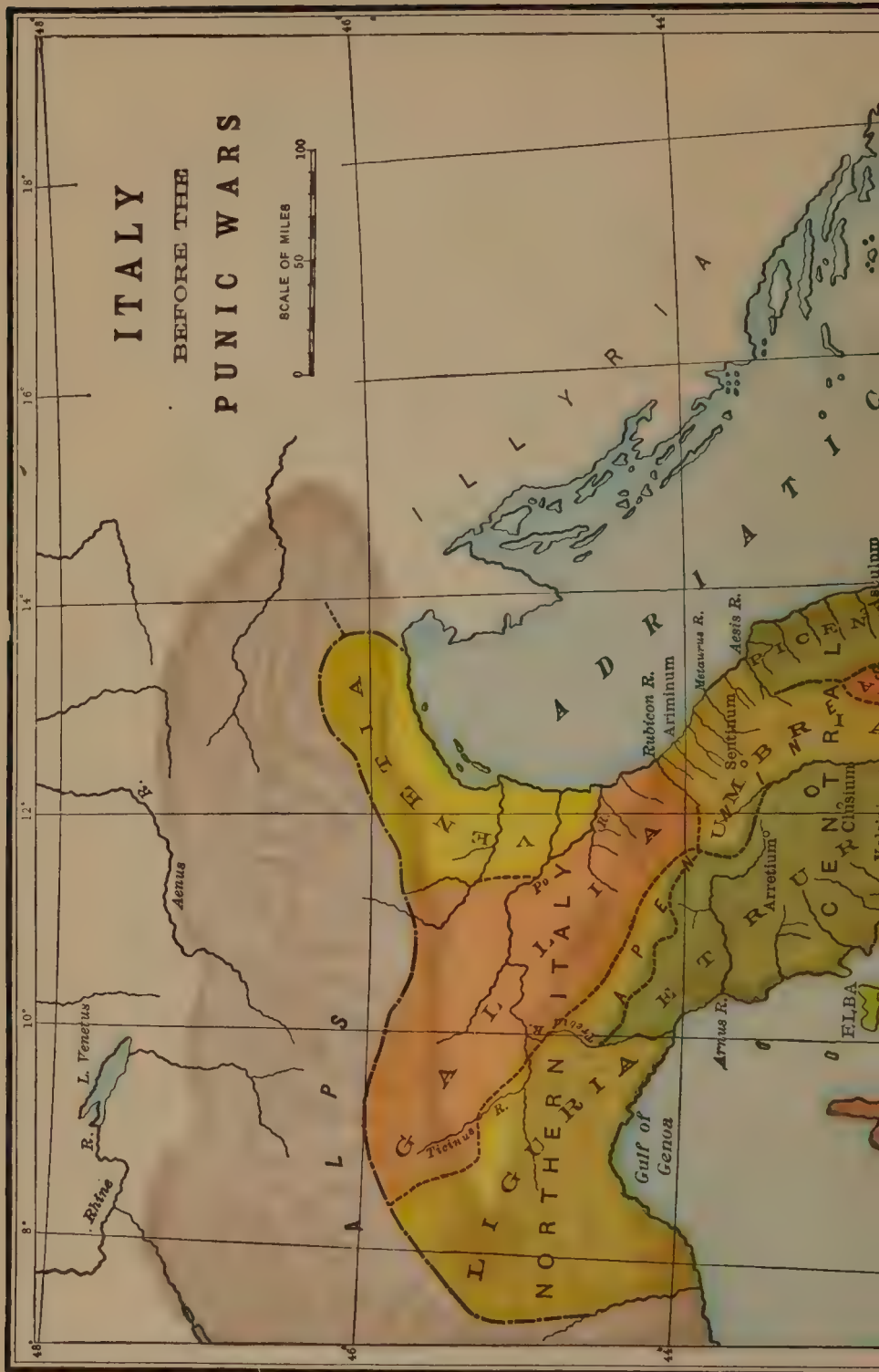
A significant factor in the early history was the nature





# ITALY BEFORE THE PUNIC WARS

SCALE OF MILES  
0 50 100



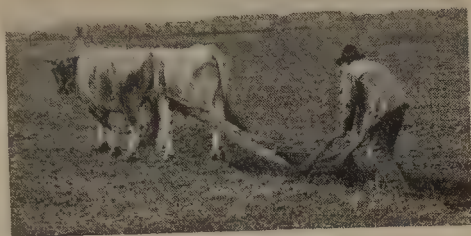


Longitude 8° 10° 12° 14° 16° 18° East from Greenwich





of the land. The country was rather heavily wooded in early times, and the forests had to be conquered in order to reap the fruits of the soil. The soil itself is fertile, but in most parts extremely hard and heavy, calling for heavy ploughs and the strongest oxen. The labours of the first settlers may be compared to those of the pioneers of the older provinces of Canada.



It may well be imagined that the toil of subduing such a virgin wilderness was no fit

MODERN ITALIAN PLOUGHING. NOTE  
THE HEAVY POLE OF THE PLOUGH

task for the inquisitive Phoenician traders who first explored the western lands of the Mediterranean. There is little doubt that they sought its shores in the quest for gold and silver, and finding none took their departure. The Greek trader had no more love of hard work than the Phoenician, and contented himself with founding his colonies where a sheltered corner like the Bay of Naples afforded a sub-tropical climate for his gardens. The sea furnished fish in abundance—his favourite flesh food—and the warm winds brought the tepid air of Africa across the sea to ripen his figs and grapes.

The conquest of the forbidding interior of the peninsula was a task for men of sterner character. It was the forest and the soil that delayed the development of Italy far more than the lack of harbours. The call of the country was to the farmer and not to the trader.

The hardy race that was qualified to turn this wilderness of forests and swamps into a land of fruitful fields and orchards came, not from the south or the east, but the north.

**The Italic Races.**—The races that gave their name to

Italy are called Italic. Like the tribes of Greece they were all related to one another and spoke dialects of the same



language. The Latins occupied the lower course of the Tiber, and their little territory was called Latium. Rome was one of their towns. Above them to the north lived the Sabines, a manly, intelligent race. Beyond them in the mountains were the Umbrians, somewhat inferior, and partly subject to the Etruscans. Back of the Bay of Naples were the Samnites,

haughty and independent. In the south were the Lucanians, who played little part in history.

A comparison of such Latin words as *pater*, *mater*, and *frater* with the corresponding English words—*father*, *mother*, and *brother*, serves to prove that the Italic race was akin to our Anglo-Saxon forefathers. It follows, also, that they were related to the Celts and Germans. Similar resemblances show that they were also cousins to the Greeks and Persians. From these stocks the most vigorous and intelligent peoples of Europe have sprung.

**Migrations of the Italic Races.**—The Roman people will be better understood if we know how their ancestors came into Italy. They did not descend from the north in the

form of a great host to subdue the country in the space of a few months. They took possession of the land in gradual stages, in much the same way that settlers from the older provinces of Canada have founded the new provinces of the West. Their work was thorough because it was slow.

The ancestors of the Romans about 2000 B.C. were living in what is now called Switzerland, around the Alpine lakes. Their villages were built upon piles driven into the shallow water; the remains of the logs are still existing to tell the story. Numerous specimens of their stone implements



STONE AXES AND CHISELS OF ITALIAN LAKE DWELLERS. DATE  
2000 B.C. TORONTO

have also been recovered, revealing the stage of culture in which they were then living.

Their next home was farther south, in the valley of the Po, where the Italian peasants still seek out the sites of their villages for the sake of the fertile soil, which they use as a fertilizer. Some of these villages have been carefully studied. They were built on piles as before and surrounded by an enormous moat filled with water from a neighbouring stream. The earth from the moat was thrown inwards to form a rampart, which was reinforced with pointed stakes. The plan of each village was rectangular, and the streets were straight. These "pile-villages" are the ancestors of Roman military camps and also of Roman checker-board towns.

In this stage of their progress the Italic races were already cultivating the surrounding land and keeping flocks and herds. They had no horses, but bones of cattle, sheep, pigs, and dogs are found. It is proven also that they raised flax and knew the use of linen as well as of wool.

In the course of time these cautious tillers of the soil were occupying a central strip of land from the north to the south. They continued to live in villages and to protect themselves behind stockades of pointed logs. Even when they learned to build towns they still used logs for the walls, and some of these were existing almost down to the Christian era. They despised trade and commerce. Each household made for its own use all that it required. Even the making of pottery was a home industry.

Life in these closed communities made the people clan-nish. All the families were related to one another and defended one another courageously. This helps to account for the strong social and political instincts displayed by the Romans in later times.



THE LATIN PLAIN LOOKING FROM ROME TOWARDS THE ALBAN MOUNT

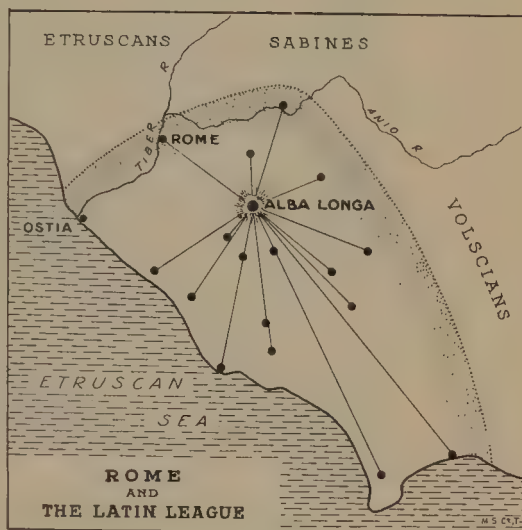


## CHAPTER III

### THE KINGS OF ROME

**Rome and the Latin Towns.**—The Tiber in the lower part of its course flows through a plain that is scarred by the low craters of extinct volcanoes. The loftiest of these was named the Alban Mount. The soil of the surrounding country, composed of sand and ashes thrown out by volcanic action, becomes very fertile when mixed with decomposed vegetable matter.

The Latin people controlled both banks of the river, but their territory lay chiefly along the south bank. Much of the land was of



little use until drained of its surface waters. The previous experience of its Italic settlers was such as to qualify them for the work of reclaiming it, and the fertility of the new soil repaid them abundantly for their labours. On the higher locations they built their villages, which in time were combined to form towns.

For purposes of self-defence these towns combined to form a Latin League. Like similar organizations among

the Greeks, it adopted a god for its patron, which in this case was Jupiter. His sanctuary was on the top of the Alban Mount, where the members of the league assembled to discuss their common interests and make actual sacrifices.

Rome was a member of the League but no more im-



ROMAN ALTAR FOUND AT OSTIA; THE SHEPHERD  
AND HIS TWO SONS DISCOVERING ROMULUS  
AND REMUS WITH THE WOLF

portant than the rest. It remained for foreign kings to advance it to a leading position.

**The Seven Hills of Rome.**—The site of Rome is a group of low hills some fourteen miles from the sea. The highest and most important of them, the Palatine, is only one hundred and fifty feet above the level of the river, but the surroundings were such as made the Latin people feel at home. The valleys between the hills were swampy, and the

river quite frequently overflowed its banks. At least three separate villages grew up and combined to form a town.

The situation close to the river was of little importance for trade by sea, because the water was too shallow and the current too swift for even the small freight boats of the ancients. It was the existence of a ford that gave importance to the early town. There was no other ford between the sea and this point, and none for some distance. The result was that several roads converged at Rome.

The chief of these was the "Salt Road", which is still called the Via Salaria, from the Latin *sal*, "salt". This road began at the salt marshes on the opposite bank of the Tiber near its mouth, came up the river to Rome, and crossed by the ford. The traffic was very important, because all the Italic tribes used pork as their flesh food and required the salt to cure hams and bacon. Rome owned the salt marshes and controlled the road. From that day to this the trade in salt has been a government monopoly at Rome.

**The Legend of Romulus and Remus.**—The later Romans claimed that their city was founded in 754 B.C., but they did not begin to write their own history until five hundred years later. For this reason all accounts of their early history are legendary.

Like all ancient races they wished their city to seem sacred and never tired of repeating the story that proved its divine origin. According to this legend, a shepherd found a pair of beautiful twin boys being mothered by a she-wolf in a cave at the foot of the Palatine Hill. Afterwards these were discovered to be the children of the god Mars and a priestess of royal birth.

They were called Romulus and Remus and grew up to be great leaders of men. Romulus founded Rome and gave it its name.

At a later date when the Romans had learned more about the history of Greece, they began to wish that the origin of their race might seem more ancient than 754



ETRUSCAN RACING CHARIOT OF WOOD,  
IRON, AND BRONZE, THE ONLY PERFECT  
EXAMPLE KNOWN. NEW YORK

B.C. So they adopted a Greek legend which connected the foundation of Rome with the Trojan hero Aeneas. He is said to have escaped from Troy when it was captured by the

Achaeans, and to have landed at the mouth of the Tiber after many wanderings. With the Latins he made an alliance, married a Latin princess, and established a line of kings that ruled the Alba Longa on the Alban Mount for three hundred years. To this royal line Romulus and Remus belonged.

This is the legend that is narrated by the poet Virgil in his great Roman epic called the *Aeneid*.

These stories are pure myth, but the rest of the history of the kings is quite credible. It is now regarded as certain that Etruscan adventurers captured the Latin towns and as kings ruled them for about one hundred years.

**The Etruscan Kings.**—Rome is said to have had six kings after Romulus, and great works were ascribed to them. One founded the religious festivals and arranged a calendar. Another made war and captured Alba Longa, the chief town of the Latin League. Still another established the town of Ostia at the mouth of the Tiber to encourage trade.

The sixth king, Servius Tullius, was remembered with particular gratitude. He is said to have built the first wall



around the seven hills and to have divided the citizens into classes for military service. This system resembled that of Solon at Athens and was based upon the amount of property that each citizen possessed. The rich served as cavalry, the middle class as heavy-armed, and the poorer as light-armed troops. The army was divided into units of one hundred. Each unit was called a "century".

The fifth and seventh kings were named Tarquin. They drained the marshes around the hills of Rome, established a market-place known as the Forum, and erected temples. Just as happened in Greek city-states, the kings were driven out by the nobles. The monarchy ended about 509 B.C.

**What the Kings did for Rome.**—The Roman kings may be compared to the tyrants of Greek cities. They knew far more about government than the simple Roman farmers, and taught them many valuable lessons. They introduced the city-state into Latium and were the first to select men of age and experience to form a senate. They organized an army that was very much superior to the irregular levies of the Latin villagers.

They were ambitious for power and aimed to make Rome the head of the Latin League. On the Capitoline Hill they built a temple of Jupiter and intended that it should take the place of the former sanctuary on the Alban Mount.

Both domestic and foreign trade were encouraged. A bridge was constructed across the Tiber to prevent traffic by land from being shut off by floods. Imported articles of luxury were placed on sale in the Forum. Architects were brought from Greece to adorn the city with temples.

Some of their ideas were not beneficial. The example of tyranny was a bad one for the Roman nobles. It awakened in them a feeling of pride and haughtiness. It diminished the sense of equality that once had been strong in the Latin race. Although the new government was called a republic, it retained many features of the kingship.

## CHAPTER IV

### THE YOUNG REPUBLIC

**The New Government.**—Rome started out upon its career as a free city-state after the expulsion of the kings.



LICTORS WITH AXES AND FASCES

Distinction of classes promptly made its appearance. The nobles were called "patricians", which means "sons of noble fathers", and the common people were known as "plebeians".

The nobles proved to be apt pupils of their Etruscan masters. They made few changes in the government, and such changes as they did make were for their own advantage. They continued the senate, to which members of their own class alone were appointed.

In place of kings two magistrates called "consuls" were elected annually, to be judges in time of peace and generals in time of war. Each was attended like a king by twelve men, each of whom carried an axe bound

in a bundle of rods. The bundles were called "fasces", from which the modern word "fascism" has been invented to denote "law and order". The men were called "lictors", which means "scourgers",

In times of extreme danger a "dictator" was appointed. To his authority there was no limit whatever. It always struck terror into the common people when such a step was taken, but he was expected to resign his office as soon as peace was restored.

There was a public assembly to which the name *Comitia Centuriata* was given, because it was based upon the division of the army into units of one hundred, known as centuries. It gave little power to the people, because the balloting was so arranged that the votes of the poor counted for nothing.

Thus the new government was not democratic.

**The New Policy.**—The patricians had no interest in trade or manufacturing. They made treaties unfavourable to Roman merchants and abandoned the port of Ostia at the mouth of the Tiber. There was no trade with foreign countries for more than a century after the kings were expelled.

The working classes began to suffer distress under the changed conditions. The kings in their own interests had kept them employed, because the royal revenues depended upon the briskness of business in the Forum. Some articles



LARGE BLACK ETRUSCAN  
VASE. TORONTO

had been manufactured in the city and others imported from abroad in order to attract buyers to Rome. Festivals and games had been established, to tempt the farmers to come to the city for a holiday.

The patricians considered that going to market was an unrighteous waste of time and cared for no investment except land and cattle. The only business they engaged in was making loans upon lands, and they often charged excessive rates of interest. The laws of debt were very severe, and the creditor who failed to pay might be flogged, imprisoned, or sold into slavery.

Much of the misery among the poor was caused by the unjust laws of debt combined with compulsory military service. The owner of a small farm would return from a summer's warfare to find that he had no crop with which to pay his interest. The rich money-lender would foreclose the mortgage, seize the land, and force the unfortunate soldier to join the ranks of the unemployed and the discontented.

Under these circumstances it is not surprising that the end of the monarchy marked the beginning of a long strife between the rich and the poor.

**The Civic Strife.**—The struggle between the classes was similar to the troubles with which we have become familiar in the history of Athens. The plebeians desired a more merciful administration of justice, a voice in legislation, written laws, and the right to hold public office.

The right of appeal from unjust judgments was obtained by downright rebellion in 494 B.C. The plebeians withdrew from Rome in a body and threatened to found a new city of their own on the Sacred Mount not far away. By this step they secured the right to elect two officers called "tribunes" to protect them from unlawful arrest. If any man ordered his attendants to arrest a citizen, the tribune



could interfere and demand a hearing before the people. The tribunes themselves could not be arrested under any circumstances. Afterwards the people secured additional protection, when the number of tribunes was increased to five and then to ten.

In 471 B.C. the people obtained recognition for their own assembly by tribes, called the Comitia Tributa. In 451 B.C. they obtained written laws, the so-called Twelve Tables, which resembled the laws of Draco more than those



ROME FROM ACROSS THE TIBER. TREES ABOVE MARK THE CAPITOLINE HILL. ANCIENT TEMPLE IN THE CENTRE AND CLOACA MAXIMA BELOW. MEDIEVAL BELL TOWER TO THE RIGHT. OTHER BUILDINGS MODERN

of Solon. One clause read as follows: "If any one shall break the limb of another and make no reparation, let retaliation take place." This is nothing else than the law of the desert—"An eye for an eye and a tooth for a tooth".

In 367 B.C. the plebeians at last obtained political equality by the so-called Licinian Laws. The consulship was opened to them, debtors secured protection, and limits were set to the amount of public land that could be occupied by any citizen. These correspond to the laws of Solon.

**Threatened Decline of Rome.**—The period of civic strife was accompanied by a threatened decline of the power of Rome. She came into contempt with her neighbours when the kings were expelled. First of all the Etruscans attempted to restore the exiled Tarquins, and were beaten back only after they had approached the very gates of the city. Then hostile tribes of the mountains descended again and again into the Latin plain to ravage the cultivated fields.

At last an enemy from afar proved even more terrible than those at home. About 390 B.C. a horde of tall, fair-haired Gauls came down into Italy, destroying the wealth of the country as they marched. They carried long steel swords and struck a sweeping blow that the rustic Roman soldiers knew no way to parry. Not far from the gates of Rome a brief and inglorious conflict took place, which left the invaders free to enter the city. It was sacked and burned.

Even the citadel on the Capitoline Hill might have been captured by a secret assault in the hours of darkness, if certain sacred geese of the goddess Juno had not given the alarm by their cackling.

The Romans, however, were never so much to be feared as when they were well beaten. They often lost a battle, but never lost a war. The senate was on the point of weighing out borrowed gold for the ransom of the city, when a valiant general named Camillus appeared upon the scene with an army of refugees and annihilated the barbarians. Thus the disgrace was wiped out, but this year was always remembered as marking the lowest ebb of the fortunes of the young republic. The day when the Roman soldiers ran away from the Gauls was cursed for ever and marked with a black letter in Roman calendars.

## CHAPTER V

### FAMILY LIFE AND RELIGION

**War and Agriculture.**—It is a common opinion that the chief occupation of the Romans was war; but they would have scorned such a view themselves. They considered their chief occupation to be agriculture.

On a certain occasion the state was in great danger, and the senate decided to appoint a dictator. The choice fell upon Cincinnatus, who was not present. A deputation



PROCESSION OF ANIMALS FOR SACRIFICE. MARBLE RELIEF IN THE FORUM, ROME

that was sent to summon him found him ploughing in a field with a yoke of oxen. Without delay he assumed command of the army, in a short time defeated the enemy, resigned the dictatorship, and returned to his ploughing.

War was to him an interruption of his labours in the field.

**The God Mars.**—The war-god Mars was the defender of their farms. To repel the enemy in arms was not his only

function. He was also trusted to ward off blight and disease.

Once a year they kept holiday in his honour. All members of the family, both slave and free, had a share in it. They built an altar of earth and decorated it with leafy boughs. They crowned themselves with flowers. Then they formed a procession and drove before them around the boundaries of the farm an ox, a ram, and a hog.

The animals were sacrificed to Mars. The remainder of the day was spent by the young people in singing, dancing, and games. They had faith that the god so worshipped would keep harm from the growing crops and the herds.

**The Homestead.**—On a large estate the homestead resembled a fort or a military camp. All the buildings were enclosed within a wall of sun-dried bricks, a palisade of stakes, or a thick hedge. Sometimes there was also a ditch. There was a single entrance, which was guarded. The gate was closed by night, and the gate-keeper slept in a cabin beside it. Fierce dogs were let loose to keep out marauders during the hours of darkness. The primitive farmhouse consisted of a single large room built of wood. There were no windows. Light was admitted through a rectangular hole in the roof. By night pine torches were burned for light.

The cooking was done on a raised fireplace like a modern blacksmith's forge. The smoke soon turned the beams of the house to a deep, dull black colour. There was a long table with benches, where the whole family, including slaves, met at meal-time. The chief foods were porridge, soup, salt pork, and bread.

**The Family.**—Slaves were considered members of the family in the early days of Rome. Master and man shared the same food and the same toil. Even the senator did not



scorn to hold the plough. His sons worked in the fields along with the slaves. Slave children and free children played together. When the sons grew up they might marry and bring their brides to their father's house.

The authority of the father was absolute. He could punish either his sons or his slaves with death if they did wrong. He might live to a great age, but even his grown sons and their children remained under his control until the end of his life. Discipline was the watchword of the house-



KITCHEN FIREPLACE IN ROMAN HOUSE, POMPEII

hold. The mother shared the authority of her husband. She must be obeyed. In the morning she aroused the servants. She measured out to each slave the food for the day. She weighed out to each daughter and slave girl a quantity of wool to be spun into yarn during the day. She wove cloth and made garments for the whole family.

On the gravestone of a Roman matron we may still read the story of her life: "She spun, she wove, she kept her own counsel."

**The God Janus.**—The strict discipline of the household

was bound up with the family religion. The whole homestead was sacred to the gods.

The entrance was sacred to the god Janus. He was represented with two faces, one before and one behind. He faced both ways. The keeper of the entrance was called the "janitor". He, too, must look two ways. He was strictly charged to watch "both those who went in and those who came out".



TWO-HEADED JANUS ON LARGE  
BRONZE COIN. TORONTO

**The Goddess Vesta.**—The most sacred place of all was the raised hearth, or fireplace. Its guardian was the goddess Vesta. In prayer she was addressed as "Mother Vesta". The flames were her image, and the hearth was her altar.

She was the divine witness of all that occurred in the family. The young bride took her marriage vow before the fire. The little babe was laid for a moment upon the ground before the fire. The father took it up, and by this ceremony it became a member of the family. The care of the fire was the special duty of the young daughters, although the boys were required to carry the wood. At night the final task was to brush the ashes from the hearth and leave it in tidiness. Vesta demanded cleanliness.

**The Penates.**—Another sacred place was the storehouse where supplies of food were kept in reserve. It was under the protection of gods called Penates. This name means "the spirits that dwell in the storehouse".

Food was kept for the most part in jars of earthenware, to keep it safe from mice and other vermin. After it was

once stored away, the men folks touched it no more. Even the mother felt awe of the Penates. The young daughters were the proper persons to procure from the jars what food was needed for the day.

**Jupiter.**—The god with whom the men were chiefly concerned was Jupiter. Women were forbidden to swear by him. His name was not to be taken in vain. If a man had occasion to take an oath, he was required to stand bareheaded in the open air. This rule was logical because Jupiter was the “sky-god”. From the sky he was believed to look down upon the actions of men and nations just as Vesta from the fireplace watched the behaviour of the family.

Jupiter was also the god of hospitality. To rob or injure a stranger was an offence against him.

For a long time there were no images of Jupiter. It was the Etruscans who first showed him to the Romans as a bearded man in stone or terra-cotta. The majesty of the god was destroyed by the image.



TERRA-COTTA JAR FOR STORING GRAIN OR WINE. IT WAS PLACED UPRIGHT.

## CHAPTER VI

### THE UNIFICATION OF ITALY

**Samnite Wars.**—Between 343 and 272 B.C. the Romans compelled the whole of Italy south of the Po valley to submit to her leadership. This progress was the result of wars begun by the Samnites to the south, who were jealous. At first they fought alone against Rome, but later drew into the struggle the Etruscans, Umbrians, and Gauls to the north. Victory over these near neighbours caused a conflict with the Greeks in the extreme south, who in turn were forcibly drawn into the Roman alliance.

As the leading state of Italy, Rome found it necessary to accept the duty of protecting Italian commerce and to give up in part her prejudice against trade. One indication of the change of attitude was the adoption of a coinage.

**The First Roman Coinage.**—The first money used by the Romans consisted of uncoined lumps of copper. There was a violent prejudice against the use of silver and gold; to possess even a silver salt-cellar was regarded as sinful luxury.

The prejudice against gold was even stronger. The attitude of an old-fashioned Roman is well exemplified by an incident that occurred in one of the Samnite Wars. The enemy came to the humble home of a Roman general named Curius Dentatus and offered him a bribe of gold. His reply was: "It seems to me a fine thing not to possess gold but to rule those who have it."

The first Samnite War was remarkable for the striking of the first Roman silver coin. Without money it was im-



possible to buy food for the soldiers outside of Latium. In 269 B.C. the senate was forced by necessity to authorize a regular coinage.

**The End of the Latin League.**—A force that was sent to the aid of Capua signified the adoption of a more venture-some policy on the part of Rome, and seems to have increased a spirit of resentment among the old towns of the Latin League. They were pledged to furnish soldiers to help Rome defend Latium but not to make war beyond its borders. Consequently, they demanded that their citizens should share in the government if their soldiers shared in the fighting, and petitioned to have membership in the Roman senate opened to their leading men.

Rome refused, and a war began that lasted from 341 to 338 B.C., and resulted in the dissolution of the Latin League. Rome was firm but generous. She imposed no taxes upon the vanquished and left to certain cities complete liberty. To some she gave the Roman citizenship and to others the citizenship without the right to vote.

It was made clear by this settlement that Rome was determined to be a dominant power but not an oppressor. Those whom she conquered became her allies but not her subjects. It was in this way that she eventually made Romans of all the inhabitants of Italy. Although the allied tribes were not always treated justly there never was a thought of enslaving them.

**Second and Third Samnite Wars.**—In their treatment of new territory outside of Latium the Romans were guided largely by their passion for land and agriculture. This instinct prompted them to plant colonies of Roman citizens at suitable points and to give each man a farm. This practice led to conflicts with their kinsmen, the Samnites.

In order to secure their hold of hostile territory south-east of Latium, the Romans had established one colony after

another in the district between the Samnites and the sea. This invasion was more than the proud mountaineers could endure, because they considered themselves no less entitled than Rome to the leadership of Italy. There was equality of courage between the contestants, and the fight was tedious and bitter.

An incident of the second war will serve to show that the Samnites were neither so wise nor so generous as their rivals. In 321 B.C. they trapped an army of 40,000 Romans in a mountain valley known as the Caudine Pass, and compelled the soldiers to surrender their weapons and march under an arch of spears as a sign of submission. This unwise exploit gained them no advantage, and it stung the pride of the Romans.

An incident of the third war will illustrate Roman patriotism in one of its strangest manifestations. It occurred at the Battle of Sentinum in Umbria, 295 B.C. The Samnites had so far forgotten their love of Italy as to invite a horde of Gauls to join with the Umbrians and themselves against Rome. Thinking that only divine aid could save his country from this triple danger, the Roman commander offered himself as a sacrifice to the gods of the lower world, and rode headlong to certain death against the enemy. This act of heroism raised the courage of the legions to the highest pitch, and a great victory followed. The ceremony was known as "devotion".

No revenge was taken upon the Samnites at the end of the war. They became allies of Rome and submitted to the foundation of Roman colonies in their territory.

**The Greek Cities become Allies of Rome, 272 B.C.**—After the Samnite wars the Roman people were committed to more progressive policies by the logic of events. The senate remained indifferent to trade at home, but con-

scientiously protected the allied cities on her coasts, whose chief business was trade.

The drift of events suggested to the Greek cities of the south the advantages of a Roman alliance, but Tarentum assumed a hostile attitude and seized some Roman ships. This act of violence was followed by an insult to Roman ambassadors, an offence that was never forgiven under any circumstances. War, declared in 281, lasted until 272 B.C.

The Tarentines hired King Pyrrhus of Epirus to cross the Adriatic and do their fighting for them. He was a soldier

by profession and a master of tactics.

In addition to the Macedonian phalanx and cavalry he used elephants. Seven times the Roman legions charged in vain against the Macedonian phalanx, which presented to



THE BLIND AND AGED APPIUS CLAUDIUS  
BEING LED INTO THE SENATE

the front a dense hedge of sharp spears. Then the elephants were led on. They ploughed through the ranks of the Romans like "tanks", and the cavalry completed the rout. A second battle ended in a similar defeat.

The senators were so dismayed by these disasters that the eloquent envoy of the king almost persuaded them to make peace. At the critical moment, however, an aged and feeble senator named Appius Claudius was led into the meeting. His sight and his strength had deserted him, but not his indignation. "Have you taken leave of your senses?" he demanded in the course of his speech. "Let Pyrrhus return home, and then we will make peace with him." This was a

principle of Roman state-craft, never to make peace with an enemy upon Italian soil. The influence of Claudius decided the vote.

Pyrrhus, however, postponed the conflict and crossed over into Sicily, where he had promised his services. Upon his return in 275 B.C. he was beaten at Beneventum.

The Greek cities became allies of Rome in 272 B.C. and pledged themselves to furnish soldiers and ships in case of war. This completed the unification of Italy from the end of the peninsula as far north as Umbria. The valley of the Po was still held by the Gauls.

The allies paid no taxes and received no garrisons of soldiers. The colonies of Roman farmers were trusted to keep Roman influence supreme. Rome was determined to be a leader, but showed no desire to be an oppressor.





## CHAPTER VII

### ROME AGAINST CARTHAGE

**Romans and Carthaginians.**—During all the years that Rome was engaged in the task of unifying Italy, the senate preferred that her citizens should not engage in foreign trade. This narrow policy on the part of Rome was entirely pleasing to the great commercial state of Carthage. It left her all the greater freedom to reach out for a monopoly of trade in the western Mediterranean. In this project she grew more and more successful, but committed the mistake of wearing down the prosperity of the Greek cities in Sicily. Sooner or later her advances in this direction were bound to bring her face to face with Rome. The clash came before either nation expected it.

No two states could have differed more fundamentally. The basic industry of Rome was agriculture, and most of her wealth consisted of land and cattle. She believed in free trade, and her ports were open to ships of all nations. The conquered races of Italy were treated as allies, not subjects, and no taxes were imposed upon them.

The Carthaginians were traffickers by tradition and training. Their wealth consisted of ships, merchandise, and precious metals. They kept all their geographical knowledge a secret, allowed no foreign ships to pass the Strait of Gibraltar, and sank all foreign ships that were



COIN OF CARTHAGE,  
MADE BY A GREEK  
ARTIST. TORONTO

caught in their waters. They taxed their subjects cruelly.

Wars between such nations were bound to be bitter. They lasted for more than a century and are called Punic Wars.

**The First Punic War, 264-241 B.C.**—The trouble began in Messina, a city of Sicily situated opposite the toe of Italy. The population contained both Italians and Greeks, and



CARTHAGE AND ROME — PUNIC WAR 264 B C

they were at war with their neighbours of Syracuse. One faction called Rome to their aid, the other, Carthage. Both sent troops, and the war began.

The Roman force consisted of only two legions, but the commanding officer was a man of energy, and his successes aroused Carthage to bring her navy into play. Rome was then forced to build one fleet after another.

The war lasted for twenty-three years and was full of surprises. Rome, the land power, was beaten on land. Carthage, the sea power, was beaten at sea. There were five great naval battles. Rome won four of them, including the last, which occurred off the Aegatian Islands in 241 B.C. This was decisive. She took Sicily as part of the spoils of war.

Her losses during the long struggle amounted to no less than 500 ships and 200,000 rowers and marines, but the distress of the enemy at the end of the war was worse than her own. The rustic soldiers of the free allies of Rome displayed more courage and staying power than the mercenary troops of her wealthier rival.

**The First Roman Province.**—For a number of years the Romans could not decide what to do with Sicily. Two courses were open to them: First, they might plant colonies of their own citizens and parcel out the land among them as they had done in Italy; second, they might regard the land as the property of the state and collect the taxes as the price of government and protection.

In 227 B.C. they adopted the latter plan. Sardinia and Corsica were treated in the same way. This gave a new meaning to the Latin word "province". It may be defined as a piece of territory situated outside of Italy, governed by an official of the state, and subject to taxes. Italy itself paid no taxes.

The Sicilian tax was paid chiefly in wheat, one-tenth of



ROMAN TRIREME

the crop. It amounted to a million bushels a year and caused bread to be cheaper at Rome. This was a boon to the poor people of the city, but was a disaster to the small farmers, who were already suffering from the two hardships of military service and soil exhaustion. Partial relief for this class was found by throwing open for settlement new lands in the north.

**The Second Punic War, 218-202 B.C.**—Rome had twenty-three years of peace, but she was continually being warned by Greek allies that mischief was afoot in Spain. Their information proved to be only too true. A veteran Cartha-



ginian general was subduing the country with a view to using it as a base of operations against Rome. Like Philip of Macedon, he died before his dream came true, but he left a brilliant son who almost made it a reality.

The son was called Hannibal. He possessed the military genius, the dash and courage of Alexander the Great, though without his idealism. He was rather a destroyer than an empire builder. His love of his own country took the form of hatred of her enemy, whose power it was his determination to cripple and humiliate.



He adopted a daring plan because he feared that his own country would lend him little or no support. First he created a state of war between Rome and Carthage by destroying the city of Saguntum, a Greek ally of Rome in Spain. Then with an army of picked troops he secretly set out for Italy by land.

Every move was a calculated surprise. He reached the Rhone before the Romans were aware that he had left Spain. In winter he crossed the Alps, which were believed to be impassable for an army in any season, and by the spring of 218 B.C. had arrived safely in Italy.

Like Alexander he depended upon a small, highly trained army. In the beginning he had only 50,000 infantry and 9,000 cavalry, and his losses from frost, privation, and accident had been severe. Yet he proved invincible.

**Three Roman Disasters.**—The senatorial commanders were self-confident and inefficient. The first of them eagerly engaged Hannibal at the river Trebia in 218 B.C. and lost 30,000 men. A second was taken by surprise at the Trasimene Lake in 217 B.C. and lost 15,000 men.

Hannibal avoided Rome and established his quarters in southern Italy. He hoped to

seize a harbour, and that news of his victories might move Carthage to despatch aid. In the meantime Rome appointed Quintus Fabius, a cautious man, as dictator. He avoided a general engagement, but hung around Hannibal's encampments and made it difficult for him to find food for his men and horses.



BULLETS OF LEAD FROM THE TRASIMENE LAKE, USED BY SLINGERS. TORONTO

This prudent policy displeased the common people at Rome, who insisted upon a speedy conclusion of the war. They began to call Fabius by the nickname *Cunctator*, which means "Postponer". This agitation resulted in a change of command and the battle of Cannae, 216 B.C. It was the most terrible military disaster in Roman history.

The story of this battle serves to demonstrate how little the Romans knew of the art of war. Their soldiers were unsurpassed, but their generals were merely Roman gentlemen who happened to have been elected to the consulship for a given year. Hannibal, on the other hand, had combined the military science of the Greeks with the trickery of the barbarian. He manoeuvred so that the Romans faced the morning sun, a hot wind, and clouds of dust. He surrounded them and cut them down like sheep. The historian Polybius states that 70,000 perished. It was a bitter lesson for Rome.

Among the few that escaped was a young man named Publius Scipio, who afterwards conquered Hannibal.

**Disappointment of Hannibal.**—Hannibal had equally bitter lessons to learn. The first of these was this, that winning battles does not always mean winning a war.

The second was the discovery that Italy was really a unit. He issued a proclamation in these words: "I have come to restore freedom to the Italians and to assist them to recover the cities and lands that they have one and all lost to Rome."

Yet the allies remained loyal. Hannibal had foolishly supposed that the allies of Rome were oppressed like the subjects of Carthage.

Hannibal was virtually marooned in Italy. He failed to secure possession of a port by which communication might be opened with Carthage. An army that made its way from Spain into Italy by the land route under the com-

mand of Hasdrubal, his brother, was intercepted and destroyed at the Metaurus River in 207 B.C.

In the meanwhile the Romans carried the war into Spain and Africa, both campaigns meeting with success. At last Hannibal was summoned home and met his defeat at Zama in 202 B.C. He was beaten by the same tactics that he had himself employed at Cannae. The Roman general was Publius Scipio. Carthage was humiliated and deprived of power to make independent war by land or sea.

**Third Punic War.**—Hannibal went to live at the courts of Asiatic kings, sowing in their minds the seeds of trouble for Rome. He finally swallowed poison to avoid being taken alive by her envoys. His death did not wipe out the score against Carthage. At Rome there was a party led by Cato which continued to demand her destruction. For this step a pretext was found in 146 B.C., and the ugly work was thoroughly done. The motive was the same as Alexander's in destroying Tyre—to be rid of a foe that could never be reconciled.



THE SEVEN HILLS OF ROME

## CHAPTER VIII

### ROMAN PUBLIC LIFE

**Roman Dignity.**—The kings of Rome had introduced a picturesque element into the life of the state by establishing games, festivals, and processions. The senatorial government continued to develop the public life along the lines laid down by their royal masters. The glamour of publicity gratified the pride of the patricians.

The farmer-senator divided all men into “the wheat and the chaff”, which in Latin is *gravitas* and *levitas*, “weight” and “lightness”. The one signified force of character, dignity, and consistency; the other meant lack of independence, fickleness, and excitability. Patricians were inclined to despise the common people, the Greeks, and the Gauls, because they changed their minds so easily.

Patricians marked themselves off from the common people by brevity of speech, severity of expression, and dignity of carriage. From many portraits in marble that have been preserved, it might even be suspected that some of them cultivated a frown. In the streets they were always attended by slaves, who opened a passage for them if there chanced to be a crowd. Patricians were not to be jostled. Yet this dignity was not unmixed with vanity.

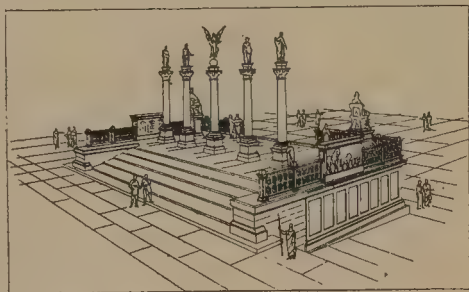
**Processions.**—One of the ruling passions of the Roman noble was the love of processions in the streets. Every important event of his life was the occasion of a public appearance. When a boy came of age, the friends of the family were invited to escort him to the Capitol and see him assume the toga of manhood and citizenship. Marriage



took the form of a procession from the house of the bride to the home of the groom. If a permanent citizen departed on a journey, friends accompanied him to the gates of the city.

Every noble Roman was at home to his friends in the early morning hours. Even his humblest supporters were expected to show their good will by calling from time to time. Some of them would linger for the purpose of escorting him down to the Forum about ten o'clock. If he was a candidate for office, this friendly following would swell to a crowd, and the citizens would estimate his prospect of success by the size of his retinue.

The Forum was thronged from the middle of the morning until the early afternoon. It was a paved square in the lowest part of the city and surrounded by the seven hills. It was the heart of Rome. The narrow streets from all sides descended towards it, and on its pavement in the open air the greater part of the public and private business of the citizens was transacted.



THE ROSTRA OF LATE REPUBLICAN  
TIMES (RESTORED)

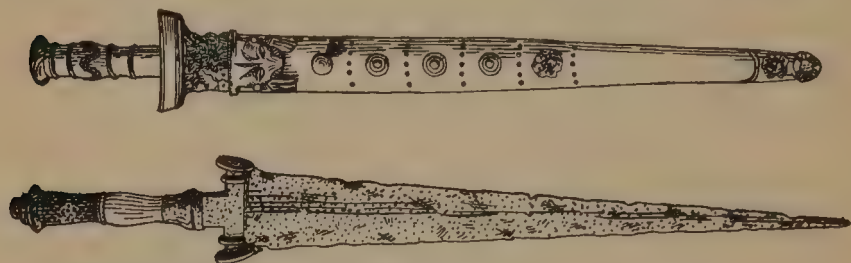
In one corner of it was a platform called the Rostra, and by common consent the space in front of it was reserved for the nobles. The Rostra was the scene of their honours during life and of their funerals when they died.

**Funerals.**—The funeral of a distinguished citizen was the occasion of a remarkable procession.

The ancestors of the dead man were represented in the parade by men wearing life-like masks. These men were chosen for their resemblance to the men they impersonated and were often actors by profession. They wore garments

suitable to their part. One who represented a former consul displayed a white toga with a purple stripe. The censor's toga was all purple. The toga of one who had celebrated a triumph was embroidered with gold. Each was preceded by lictors as in life.

The procession proceeded from the home to the Rostra. The corpse, arrayed in the finest clothes of the deceased, was raised up for the view of the crowd. Then the nearest male relative told the story of his life and his public honours.



ROMAN SWORDS OF THE GLADIUS TYPE. TORONTO

It was this role that Mark Antony played at the funeral of Julius Caesar as described in the tragedy of Shakespeare.

This part of the ceremony was intended to impress upon the public the importance of the family. What followed was intended to secure the support of voters for the future. The centre of the Forum was cleared of wooden benches and railings, and the populace found seats for themselves on the steps of surrounding buildings. Then pairs of criminals or professional fighters would march into the vacant space and fight to the death with the short Roman gladius. These were the "gladiators". They were hardly known at Rome before the Punic Wars.

**Triumphal Processions.**—The crown of a Roman general's career was the privilege of celebrating a triumph. This honour was conferred by a decree of the senate upon a commander who had conquered a foreign enemy of the country.

Upon the appointed day a magnificent procession was formed in the Campus Martius. For one brief hour or two the victorious general was permitted to impersonate Jupiter. His costume was borrowed from the temple of the god. He wore a purple toga ornamented with golden stars, and he carried a sceptre of ivory. His chariot was drawn by four white horses and was followed by the legions. Before him marched the members of the senate, the magistrates, and the priests. There were trumpeters and choruses of boys.



JUPITER

The white bulls for the sacrifice had gilded horns. Captive kings walked in chains, and the spoils of war were displayed upon litters.

The people thronged the route of the procession and cried out their congratulations, along with the warning words "Remember that you are mortal."

The celebration concluded with a sacrifice on the Capitol, and the victorious general became a private citizen once more. It depended upon his generosity whether he should entertain the populace with feasts and games.

**Religious Processions.**—The religion of the state was carried on with no less publicity than its war and government.

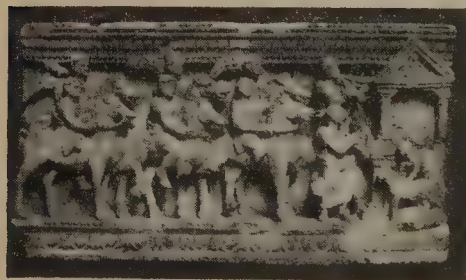
The Romans considered themselves the most religious of all races. In addition to the private worship of each family, there were in the city no fewer than two hundred temples and altars, each one of which was the scene of a public sacrifice at least once a year. In times of pestilence or public calamity the images of all the gods would be carried through the streets in procession and a banquet placed

before them. The upper classes had no faith in many of these ceremonies, but thought them necessary to quiet the superstitious fears of the ignorant. In both the love of stately formality was gratified.

Noble Romans were proud of becoming priests and appearing in a special costume. There was a religious head of the state called the Pontifex Maximus, and priests of Mars, Janus, Jupiter, and other gods. There was a board of men called "augurs", who ascertained the will of the gods by watching the lightning or the flight of birds. Another



WINGED VICTORY ABOVE  
ROMAN GENERAL IN TRIUMPHAL CHARIOT;



PROCESSION OF ROMAN KNIGHTS  
APPROACHING ALTAR. 200 B.C.

board of fifteen men had charge of a collection of mysterious oracles written in Greek and kept in the temple of Jupiter. It was the custom to consult these books in time of public disaster. They were called the Sibylline Books.

Daughters of noble families became priestesses of Vesta, whose fire was kept burning continually. These Vestal Virgins were held in high honour and took part in religious processions.



## CHAPTER IX

### THE NEW MISSION AND THE NEW LIFE

**The New Mission.**—The first mission of Rome was to unify Italy. Her motive was neither love of money nor a spirit of conquest, because she imposed no taxes and made allies, not subjects, of the conquered. The worst motive that can be ascribed to her was the love of land. Her best instinct was the passion for law and order. In order to maintain peace on her own borders, she was compelled to annex one piece of territory after another until she became the mistress of all Italy.

It was the determination to protect the safety of her allies in Sicily that led to the wars with Carthage, and a similar policy brought her into conflict with the kings of Macedon and Asia.

Rome took seriously the responsibility of making the Greek cities of Italy feel safe as soon as they became her allies. The Adriatic Sea was infested with pirates, whose homes were outside of Roman territory in the bays of the opposite shores. Ambassadors were sent to protest, and one of them was killed. This crime removed all excuse for hesitation, and a Roman general was sent over to clean out the strongholds of the robbers. This proved to be an act of kindness to the Greeks across the sea and an offence to the king of Macedon, who wished to be recognized as their overlord. Thus Rome found herself becoming the champion of Greek liberty. Her aid was soon invited.

It was not until 197 B.C. that Rome ventured to transport an army and chastise the king of Macedon, but

once this step had been taken the task could not be left unfinished. King Antiochus of Syria was instigated by the old enemy Hannibal to attack Greece. He was driven back and well beaten in 189 B.C. at Magnesia in Asia Minor. It was necessary also to crush the Galatians, a tribe of Gauls who lived by plundering their Asiatic neighbours. Soon afterwards a new king of Macedon, Perseus, began to pose as a war-lord and invited his own overthrow. The kingdom of his fathers came to an end with the battle of Pydna, 168 B.C.

For the Greeks themselves the leading Romans felt much sympathy, because they had lately learned to read the great writings of the age of Pericles. The senate therefore proclaimed the restoration of Greek freedom in 196 B.C.

Yet it was soon found that the little Greek states were incapable of self-government. Embassies were continually coming to Rome with requests that committees of the senate should come over and settle petty disputes. Days would be spent in listening to brilliant oratory, but peace never came.

At last the senate lost its patience. In 146 B.C. the Corinthians insulted Roman ambassadors, a crime that was under no circumstances forgiven. Corinth was destroyed. A new province of Macedonia was organized, and Greece was ordered to obey its governor.

This was the end of Greek freedom. Rome was not yet aware of it, but her real mission was to police the world, as Virgil said later, "to make war on tyrants and impose peace upon mankind".

**The New Italy.**—While the legions were bringing order and peace to the citizens of Greece and Asia, a spirit of change and progress was taking possession of Italy.

There was a certain amount of "mopping up" to be done after the Hannibalic War. To secure a safe route by land

to the new provinces of Spain, it was necessary to subdue the rebellious Ligurians around the Gulf of Genoa. The Gauls of the valley of the Po had to be punished for their support of Hannibal. Their land was parcelled out to Roman colonists and organized as a province under the name of Cisalpine Gaul, which soon became famous for its wealth of grain and cattle.

This was the time when the first "good roads movement" began. The first Roman road was built during the Samnite



APPIAN WAY NEAR ROME WITH RUINS OF VILLAS AND TOMBS

Wars in 312 B.C. and called the Appian Way. It ran from Rome to the sea in a straight line like a railway. It followed the coast to Capua and was later continued to the Adriatic. The second road was the Flaminian Way, which ran northwards from Rome. (See map, p. 165.)

In this second century B.C. the old roads were paved with blocks of stone and new ones laid out, so that every corner of Italian territory was put in touch with the capital. Their first purpose was the rapid movement of the legions and their baggage, but the result was to put wheels under all transportation. The roads brought both prosperity and a sense of unity to Italy.

Rome itself experienced a "building boom". Streets were paved with blocks of lava for the first time. Public halls

known as basilicas were erected around the Forum. The water supply was increased by a new aqueduct, which brought cold water from springs forty miles away in the Sabine Mountains. The channel was carried upon arches lofty enough to serve the higher parts of the city.

**The New Business Life.**—In business life there was not much visible change in Rome. The number of shops must



OLD ROMAN BRIDGE NEAR ROME. MEDIEVAL FORTIFICATION ABOVE

have increased because the population was growing, but the senate never wished Rome to become a commercial city. Roman senators were forbidden by law to own freight boats. Only one investment was considered respectable for them besides owning land, and that was lending money. We may call it banking, although there were no banks as we know them.

The new opportunities of making money in business were seized by members of the middle class, who were called "knights" because they served in the army as cavalry. A number of them could put their capital together and take

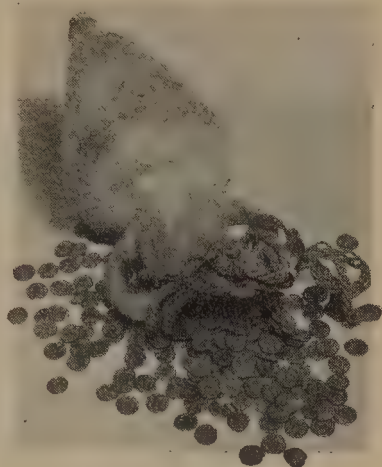


contracts for building roads, bridges, and aqueducts. They also loaned money on ships and cargoes and made profits from trade by sea. In the course of time they also collected taxes for the government in Asia.

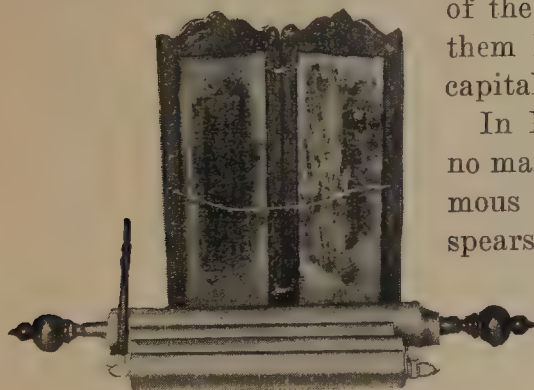
As a consequence of this expansion of business, Rome became the chief financial centre of the Mediterranean, and a new party appeared in Roman politics. Down to this time there had been two parties, patricians and plebeians. From this second century B.C. onwards there were three, the senatorial families whose wealth was in land, the knights whose wealth was in money, and the poorer class who possessed neither land nor money. The small farmers dropped out

of the political life. Most of them lived too far from the capital to attend the assembly.

In Rome there was almost no manufacturing. The enormous quantities of swords, spears, and shields that were required for the legions during the various wars were made in Etruria and Campania. The Greeks



ROMAN COIN HOARD.  
JARS SERVED FOR BANKS, TORONTO



WAX TABLETS AND ROLLS

or half-Greeks of the towns on the coasts furnished captains and sailors whose ships ventured far and wide in the

Mediterranean. Some idea of their numbers may be gleaned from the fact that no less than 80,000 Roman citizens engaged in business in Asia were massacred by the king of Pontus in 88 B.C.

These merchants were not Romans by birth. They were citizens of towns who were allies of Rome. It was Roman protection that made it safe for them at most times to venture where they pleased. Ordinarily it was sufficient for a man to say "I am a Roman citizen", and his life was safe.

**The New Education.**—The Romans were acquainted with the alphabet from the time of the kings, but there was no literature before the epoch of the Punic Wars. Copies of treaties were preserved in temples. The priests kept simple records called "annals", and patrician families preserved lists of the honours and offices of their ancestors. Boys were taught at home to read and to keep simple accounts.



TERRA-COTTA STATUETTE  
OF COMIC ACTOR WEARING  
MASK. NEW YORK

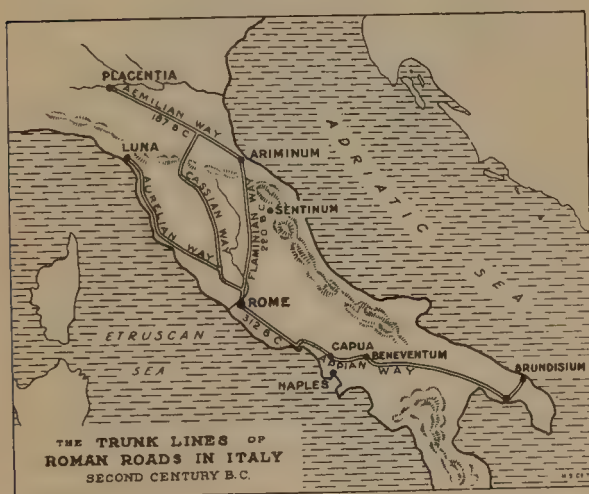
It was the contact with the Greek cities of southern Italy that first brought the schoolmaster to Rome. In the year 275 B.C. a slave boy was brought to the city from Tarentum. Later he was set free, took the name of Livius Andronicus, and opened a school. To supply the need of a reader in the Latin language he translated the *Odyssey* of Homer into Latin, and this remained in use until Virgil's *Aeneid* was published shortly after 19 B.C.

Another teacher from the south was the poet Ennius, who supplied the need of a Roman history by writing his *Annals*, a poetical history of Rome. By the time of his

death in 169 B.C., Greek schoolmasters from across the Adriatic had become numerous.

The chief advocate of the new culture was Publius Scipio, the conqueror of Hannibal. He had been an intimate friend of Hiero, tyrant of Syracuse, and had become acquainted with the Greek drama at his court.

Strict Romans objected to the drama because it seemed to be a frivolous amusement and dangerous to morals. They fought the new education stubbornly. The chief opponent was Cato, who prophesied that Greek learning would ruin the country.



## CHAPTER X

### THE SMALL FARM AND THE TENEMENT

**The Small Roman Farm.**—Italy is a land of vale and mountain. The level plains along the coast are suitable for farming on a large scale, and some of the river valleys are similar.

Yet there are multitudes of little valleys and hilly



MODERN ITALIAN WOMEN SPINNING FLAX BY HAND. COURTESY OF W. B. McDANIEL

stretches of land fit to be cultivated only as small farms. This is particularly true of the mountain districts surrounding Rome and Latium. It was here in the Sabine and

Latin hills that the small farmer flourished in the best days of Rome.

The houses were grouped into many villages. Around the cabin doors might have been seen large families of children. The mothers would be standing in the sunshine chatting with one another as they plucked the wool or flax from the distaff. There were no idle hours for them. They spun while they rested.

Every day a little grain was ground in a handmill. The bread was baked on the open hearth with a bowl of earthen-



ware placed over it upside down. Live coals and hot ashes were heaped on top of the bowl, and Vesta did the rest. Vesta was the goddess of the hearth.

Often the mother would make a salad by crushing green vegetables with mortar and pestle. They loved the taste of herbs with strong flavours, such as coriander, anise, and garlic. A little salt and a few drops of olive oil were added at the last moment to give it richness and savour. The salad and sweet nut-brown bread were staple foods. Butter was unknown, but fresh white cheese made from goat's milk served a similar purpose. Hens and geese were kept.

The father ploughed the fields with a yoke of oxen, but much of the labour was done by hand. The soil was terribly heavy, and the plough turned up great lumps of clay. Stripped to the waist the hardy peasants pounded them to dust with the heavy mattock.

It was these small independent households that bred the men who, as legionaries, made Rome the leading state in Italy and then mistress of the civilized world. "Farmers' sons made the best men and the hardiest soldiers", said Cato the Roman sage.

**Religion and Amusements.**—The religion of these villagers was as simple as their life. There was a god of the wild woodlands, whom they called Silvanus, and another of the flocks, named Faunus.

There were no images of these deities. A heap of sods cut from the green turf served for an altar. Wild flowers and leafy boughs served for decorations. The costly incense of Arabia was unknown. Wheat and salt were burned together to make a pleasant odour for the gods. A bowl of fresh milk was poured out in place of wine, and the blood of a little pig completed the inexpensive sacrifice.

There were gods of the cross-roads called Lares. They were thought to be jovial, kindly lads, who loved merriment.

They protected the homes, the farms, and the villagers. They kept men safe from the perils of the highway.

On holy days both man and beast had rest. The young people danced, and the boys engaged in rough sports, run-



LEFT TO RIGHT: LAR WITH DRINKING HORN, SERVANT WITH PIG FOR SACRIFICE, MUSICIAN, ALTAR DECORATED WITH GARLANDS, VEILED WORSHIPPER WITH HORN OF PLENTY, SERVANT WITH TRAY, AND SECOND LAR. WALL PAINTING, POMPEII

ning, wrestling, and leaping through bonfires. They bantered one another about their love affairs, and the quickest retort raised the loudest laugh.

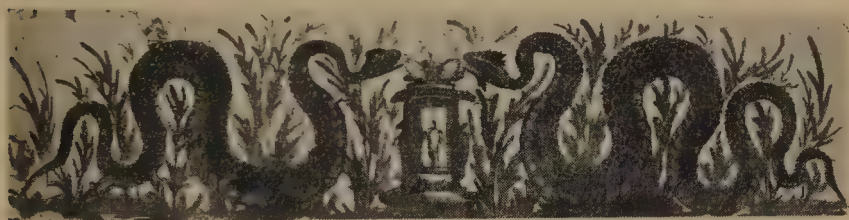
**Exhaustion of the Soil.**—The prosperity of these peasant farmers was doomed to falter, even if Hannibal had never invaded Italy to lay waste its fields with his barbarian cavalry.

In 222 B.C. there were 700,000 men of military age enrolled in the census lists of Rome. This was too large a population for central Italy. The land had long been cultivated intensively, and its fertility was becoming exhausted. The good soil from the surface of hillside farms had been washed away by the beating rains. The time was due when new lands must be found.

The political leaders in Rome met the necessity by throwing open to settlement a new rich district on the Adriatic coast to the north. The system adopted was similar to the

homesteading law of our Canadian West. Any Roman citizen was entitled to make application for a given number of acres. Thousands availed themselves of the privilege, and long trains of carts drawn by slow-paced oxen might have been seen making their tedious progress to new homes. The great Flaminian road was constructed for their benefit. Its course may still be traced, and it still bears the name Via Flaminia.

While the migration was going on Hannibal arrived in Italy. The destruction caused by his army accentuated the distress that was already threatening. The tillers of small farms were drawn off to fill the legions and kept in service for long periods. Many of them never returned. Those who came back found their little fields furnishing



SERPENTS EATING OFFERINGS FROM AN ALTAR. THEY REPRESENT THE GUARDIAN SPIRITS OF THE MASTER AND MISTRESS OF THE HOUSE. FROM THE SAME WALL AS THE PREVIOUS PICTURE

pasture to the sheep and cattle of rich and lawless land-owners. These were the profiteers of ancient Italy.

**The City Populace.**—In the war against Hannibal Rome lost upwards of 100,000 men in the first three battles alone. The number of war widows and orphans must have been proportionately large. Many of them drifted to Rome.

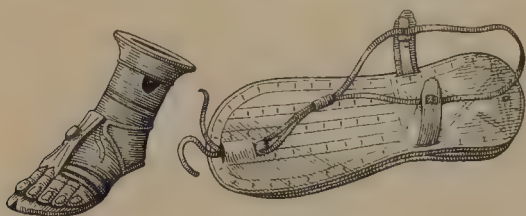
Even the men were often too much discouraged or too shiftless to make the effort to live on the land. They, too, arrived in the city to swell the ranks of the idle and discontented.

The city possessed no factories to employ the labour of

these people. Their sole asset consisted in the right of the men to vote. These soon learned to find a rich patron who was running for a public office. To his house they would repair in the early morning to pay their respects and share in a free breakfast.

The hunger of the poor was now and then appeased by a great feast. There were festivals of the gods at which all the citizens were offered a banquet. From time to time the candidates for public office would give shows in the circus, but little good will was gained by exhibiting bears and gladiators unless the crowd was fed. Yet often it must have been a weary wait from one meal to another.

The women and children fared the worst. The homes of the poor were in dark and filthy tenements in the lower



SMALL BRONZE MODEL OF FOOT WITH SANDAL; LEATHER SANDAL. TORONTO

part of the city near the Tiber. Most of the time was spent in the streets and markets. There the crowds surged among the fruit pedlars, the vendors of

cheap trinkets, and the fortune tellers. All the business life went on in the open air.

Clothing was simple. There was little sewing done upon it. No hats, no shoes, and no stockings were required. The chief necessities of the poorest were "bread and shows".

**Attempted Reforms of the Gracchi, 132-120 B.C.**—As the numbers of the poor increased rapidly in Rome it might have been expected that capable leaders would appear in their ranks. Such was not the case.

The first men who took up their cause were born in high station and carefully educated. They were brothers, Tiberius and Gaius Gracchus, grandsons of Scipio. They



belonged to a small but broad-minded section of the nobility.

Either the senate or the popular assembly could make laws binding upon all the people. Tiberius was repulsed by the senate and turned to the assembly. His chief proposal was to divide public lands among the poor, but the rich, who had the use of the lands at a low rental, were willing to make no sacrifices. They contrived to have a riot started in the Forum during which Tiberius was killed.

The line of reform that he attempted was always the line of greatest resistance in Rome.

Gaius came forward ten years later and was even more daring than his brother. His plan was to replace the senate by a popular government under the leadership of tribunes. He established regular law courts with juries of knights, and proposed to furnish wheat below cost to the poor, to found colonies both in Italy and the provinces, and to extend the ballot to the Italian allies. Like his brother he met a violent death, betrayed by his own followers to the vengeance of the senate.

## CHAPTER XI

### EVIL EFFECTS OF WARS

**Cato the Censor.**—The story of the second century would be incomplete without some account of Cato, the old-fashioned Roman. In the Forum his red hair, his loud voice, and his rough and biting wit never failed to draw the crowd.



BUST OF PUBLIUS SCIPIO  
AFRICANUS

He had a right to speak his mind. At the age of seventeen he had fought against Hannibal, and in every subsequent war during twenty-seven years. He was an able general. On his farm near the city he worked in the fields with his slaves and shared their coarse food at the table.

In public life he was always attacking. The Greeks, the Scipios, and Carthage were singled out for special condemnation. For many years he ended his speeches with the words, "Carthage must be destroyed." He drove Publius Scipio out of public life by accusing him of luxurious habits and of accepting gifts from kings.

He helped to banish the Greek philosophers from Rome, upon the grounds that they were a danger to the morals of the state. On one occasion the senate deliberated for a

long time whether some aged Greek hostages should be permitted to return home. At last Cato stood up and demanded: "Are we to sit here all day discussing whether some old Greeks shall be buried in Italy or at home?" This settled the question. It is a typical example of his scornful wit.

Yet Cato in his old age rather inconsistently learned Greek himself. In his character the faults and the virtues of the old Roman were combined. He was pitiless, harsh, and scornful, but also courageous, honest, truthful, industrious, and public-spirited. On account of his wise sayings he was called Cato the Sage. The following is an example: "Man's life is like iron; if you use it, it wears away; if not, the rust eats it."

**The Decline of Roman Morals.**—Cato was accustomed to date the beginning of corruption in Roman public men from the war against King Antiochus of Asia.

The temptations of a Roman general in the East were such as human nature could hardly withstand. The citizens of Asiatic cities, half-Greek and half-Oriental, were masters of every art of flattery and bribery. When a Roman official drew near to a city, the principal men would put on their fine garments and go out to meet him in procession. They even bowed to the ground before him as if he were a Persian king. They had the finest cooks in the world, and the most trifling business gave occasion for a banquet.

The custom of giving presents was even more disastrous than banquets and prostrations. No terms of peace could be discussed with ambassadors before they had been presented with costly gifts. One of the Scipios was accused at Rome of accepting no less than six thousand pounds of gold and four hundred and eighty pounds of silver from King Antiochus. Less important members of the embassy

were believed to have received proportionate sums. Kings were not the only offenders. Greek cities followed the same practices.

Perhaps the habit of taking plunder was even more demoralizing than the gifts. In 189 B.C. a Roman army was sent to punish the Galatians in Asia Minor. Since these barbarians had lived by plundering their neighbours, the Romans felt quite justified in plundering them! Manlius the commander started across Thrace on his way back to Rome with a long train of wagons heaped with gold, silver, furniture, works of art, and precious cloths.

This performance was repeated when Perseus of Macedonia was conquered in 167 B.C. The day was gone by when the enemy would be required to pay a small indemnity after the close of a war. The sums demanded of Carthage had been moderate in proportion to the wealth of the state. In Macedonia detachments of soldiers were sent to every city, and the people were required to produce their gold and silver on a certain day. All the army shared in the spoils. There were further instalments of plunder when Carthage and Corinth were destroyed in 146 B.C.

**The Jugurthine War, 111–105 B.C.**—The scandals that clung to the reputation of the nobles came to a head many years after the death of Cato. He was a true prophet and had denounced the evil without being able to cure it.

Jugurtha, a prince of Numidia in Africa, had gained a throne by the barbaric method of murdering his rivals. He maintained it by bribing Roman officials. Senatorial commanders who went out against him came home with fortunes but without victory.

The indignation of the citizens of Rome reached a high pitch, and they elected a man who was not an aristocrat to take charge of the war. He soon returned to Rome with the king in chains.



**Marius.**—The new champion of the plain people was Gaius Marius. He was intelligent but not well educated, a rough, soldierly, honest, hard-working man. The prestige he had gained by capturing Jugurtha won him a new command. Two great hosts of barbarians, known as the Teutones and Cimbri, were on the move beyond the Alps. They travelled in great caravans with their families, wagons, and cattle. They had repulsed four Roman armies commanded by consuls. Marius was too wise a general to act hastily, and waited to cure his soldiers of their fears before he risked a decisive engagement. The result was the annihilation of the Teutones at Aquae Sextiae in southern Gaul in 102 B.C. A similar fate was dealt to the Cimbri in northern Italy the following year.

At home Marius was less successful. The political situation was very complicated, and he was no politician. The majority of honest and industrious Roman citizens could not afford to waste their valuable time standing in the public assembly, and most of them lived too far away to come and vote. The government was thus left to the Roman mob and to the senate. Both were absolutely selfish, and adopted the criminal custom of starting disorder in the Forum for the sake of a chance to kill their respective enemies.

Marius had made an innovation by enrolling landless men in the legions and demanding rewards of land for them after the war was over. This aroused the jealousy of the city mob and the greed of the senate, and serious riots occurred. There was no less opposition to the demands of the Roman allies in Italy for the citizenship. They won it only after what is called the Social War, 90-88 B.C.

In 88 B.C. the strife between parties became a strife between leaders. The senate named Cornelius Sulla to conduct a war in Asia, and the popular assembly chose Marius. Sulla wasted no time in argument. He came with soldiers

and chased Marius and his followers out of the city. Then he set out for Asia.

In his absence the friends of Marius entered the city and ruled it like the thirty tyrants of Athens. Marius himself came back inflamed with hatred of the aristocrats, and shared in the responsibility for many murders. Not long afterwards he died a natural death but with a stain upon his name. His talents had not been equal to the task that devolved upon him.

**Cornelius Sulla.**—The champion of the senate was Cornelius Sulla. He was ugly. His complexion was the colour of red clay with white blotches. A Roman wit said: "Sulla's a mulberry sprinkled over with flour." His code of morals was in keeping with his complexion: "No friend ever did me so much good or enemy so much harm but I repaid him with interest."

He was in charge of the war against the king of Pontus in Asia when the crimes of the Marian party were reported to him. He returned with his legions and won a gruesome victory at the gates of Rome. His next step was to punish his enemies and reward his friends. He killed the former and gave their property to the latter. To avoid keeping his victims in suspense, he "posted up" their names in the Forum "as fast as he remembered them". This was called "proscription".

As a lawgiver Sulla reversed the policies of the Gracchi, replaced juries of knights by juries of senators, and forbade the tribunes to propose laws or approach the Rostra. All the machinery of government was placed in the hands of the senate.

He was not, however, merely bent upon revenge. He increased the number of judges and courts, which were needed. To furnish the state with trained administrators, he fixed the order in which public offices might be held;

this proved to be a permanent reform. He doubled the size of the senate, which gave it a claim to be more representative than before.

These measures were enacted while Sulla was dictator from 82 to 79 B.C. He died as a private citizen and was buried with kingly pomp. Hundreds of pounds of costly incense were burned upon his funeral pyre, but this was the contribution of the people who had grown rich through his crimes. His name survived as a by-word for cruelty, and his career was a bad example for posterity.

The individual was becoming more important than the state.



CŪRIA

THE SENATE HOUSE AS IT WAS IN ANCIENT TIMES.

## CHAPTER XII

### THE LAST LEADERS OF THE REPUBLIC

**An Age of Great Names.**—During the last century before the Christian era the Roman republic approached its collapse by rapid stages. The popular assembly had become a city mob, jealous of its privileges of receiving free bread and of sitting in the Circus. It was hostile to the thrifty Roman farmers throughout Italy, who lived too far away and were too busy to come and vote.

The mob was left to make laws and elect magistrates. The magistrates spent one year in Rome and one year in the provinces. They misgoverned both. Ex-magistrates became members of the senate and winked at offences of which they had themselves been guilty. The senate made laws but could not claim to represent the people at large.

Nevertheless the last years of the republic were not inglorious. The best people were not managing the state, but the old ideals of the best period were not dead. Men of outstanding ability abounded. No period of Roman history presents a longer array of famous names.

**Pompey the Great.**—Three young men of exceptional talent attracted the notice of Sulla while he was master of Rome. Two of these were Cicero and Julius Caesar, whom he disliked. The other was Pompey, whom he took into his favour.

Pompey's resemblance to Alexander the Great was noticeable when he was a young man, and his aptitude for war was also remarkable. He was for this reason called "the



Great" while still in his twenties. It was only a nickname, but it clung to him.

At the age of twenty-three he recruited an army of his own in the interests of Sulla and repulsed able generals of great experience. Sulla welcomed his aid and treated him with whimsical honour. He would uncover his head and stand up when he approached, a tribute of respect that Romans usually accorded only to men of age and high station.

Pompey was given appointments over the heads of older generals. Sulla sent him to wrest Sicily and Africa from his enemies, which he accomplished very speedily. Upon his return he was allowed to triumph, although he was neither a senator nor of an age to be entitled to the privilege.

His next mission was in Spain. There he brought to a close a tedious war against the Marian leader Sertorius. A second time he triumphed. In 70 B.C. he became consul along with Crassus.

The former favourite of Sulla had now become the favourite of the people, and the honours awaiting him were even greater than those he had already received.

In the ten years since Sulla's death the popular assembly had recovered its importance. In 67 B.C. it passed a law conferring upon Pompey absolute command of the whole Mediterranean Sea. This was to crush the pirates. They had become so bold and so well organized that commerce was at a standstill, and Rome was lacking food.

Within three months after the campaign began not a pirate was left upon the seas.

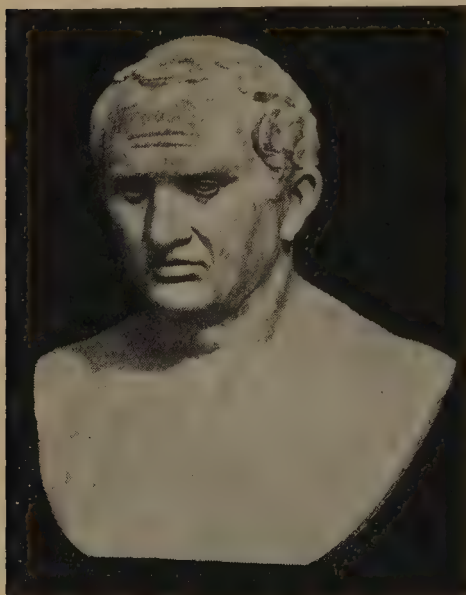
A second law was then passed, giving to Pompey charge of the war against Mithradates, king of Pontus. This barbaric genius had massacred 80,000 Roman citizens and maintained his power for a score of years afterwards. He

was often beaten but not conquered. Pompey quickly humbled his pride for once and all. These successes seemed to justify the saying of Cicero that "Pompey seemed to have been born to finish wars."

Before returning to Italy Pompey marched through Asia deposing and appointing kings in the fashion of Alexander the Great. He came home in 61 B.C. to celebrate his third

triumph. Those who admired him pointed out that he had triumphed over three continents, Africa, Europe, and Asia.

This year marked the peak of his fortunes. The senate was jealous, offered no congratulations, and treated him with studied disrespect. No rewards were voted for his soldiers, and his appointments in Asia were not approved. Pompey, who had always been honoured, was tortured by



BUST OF CICERO. NOTE THE ROMAN FROWN

these insults. He had never mastered the game of politics and could not learn it now.

The result was that the rest of his career becomes secondary to that of Julius Caesar, a master politician.

**Cicero the Orator.**—Eloquence was part of the birthright of the Roman race, but it came to its perfection only with Cicero. He possessed neither illustrious ancestors nor wealth to recommend him to the voters, but he succeeded

in rising to the highest office by his unparalleled gift of speech.

As a young man his health was poor, but his ambition was boundless. He gave himself to the best teachers and listened day after day to the best orators in the Forum. When the displeasure of the tyrant Sulla forced him to leave Italy, he studied with the famous masters of oratory in Greece.

Upon his return he took up the profession of pleading in the courts, and steadily grew in favour until he had no equal before the judge and jury. To his natural gifts he added all the arts of the rhetorician by unceasing practice.

By nature he was refined and gentle. He took no part in wars and depended solely upon his eloquence for promotion. It served him well, and the people elected him to every office at the earliest age permitted by the laws. No other man of his time rose to so high a place without military renown or the expenditure of large sums of money upon gladiatorial shows and banquets.

His turn for the consulship was due to come in the year 63 B.C., but the senators looked down upon him as an "upstart" and considered that his election would be "a pollution of the office".

The formation of a dangerous conspiracy turned the scale in his favour. There was in the city a wild and desperate set of men who were bankrupt in purse and patriotism alike. The leader was an aristocrat named Catiline, a man of many crimes. Their plan was to murder the leading citizens and to burn and plunder the city.

To crush the plots of these traitors the senators allowed Cicero to be elected without opposition from their party. It was while he was investigating and defeating their plans that he delivered the four speeches known as the

*Catilinarian Orations.* The leading conspirators were arrested and put to death in accordance with a decree of the senate.

Cicero was extolled for his firmness and greeted as "the father of his country". He aspired to unite all loyal citizens of all classes in a programme of good government, but this dream was doomed to disappointment. No sooner had he quit the consulship than his troubles began. The master mind of Julius Caesar was about to set movements on foot in which even the greatest orator could play no controlling part.

**The Younger Cato.**—Cicero and Pompey were both men of noble character, but there was one man in Rome who would be satisfied with nothing but absolute goodness. This was the younger Cato. The spirit of his great-grandfather, Cato the Censor, had descended upon him.

Even as a boy he was remarkable for his seriousness and sense of duty. At fourteen years of age he expressed his intention of killing the tyrant Sulla. As he grew older he devoted himself to the philosophy of the Stoics, who claimed that virtue is the only good.

To apply this principle to Roman politics was an impossible task, but Cato never flinched from the consequences of his actions. He was more than once roughly handled in the Forum, but he still came forward to denounce corruption. He declined all rewards for military service upon the grounds that he was doing only his duty. He refused the praise of his friends with the statement that he was not seeking their favour but serving the state. Even the Greeks in Asia could not flatter him, and their gifts were scorned.

No public office was accepted until he had studied the laws affecting it, and when elected he was a terror to those who shirked their duty. He was so truthful that people



would say of something incredible: "I would not believe it even if Cato said so."

It was said that Cato was the only man whom Julius Caesar hated, and perhaps Cato was the only man who clearly foresaw that Julius Caesar would overthrow the republic.

**Crassus the Wealthy.**—While Cicero depended chiefly upon his eloquence and Cato upon his virtue, there were others who aimed to secure great influence by means of wealth. Of these the most famous was Crassus. He was born of an illustrious family but reared in simple surroundings.

The natural thriftiness of the Roman in his case turned to greed. He kept a force of five hundred slaves who were expert masons and carpenters, and made himself enormously rich by erecting tenement houses in Rome. He is reported as saying that no man could be considered wealthy who could not maintain an army out of his income. During his consulship in 70 B.C. he entertained all the voters at ten thousand tables, and gave to each family enough wheat to furnish flour for three months.

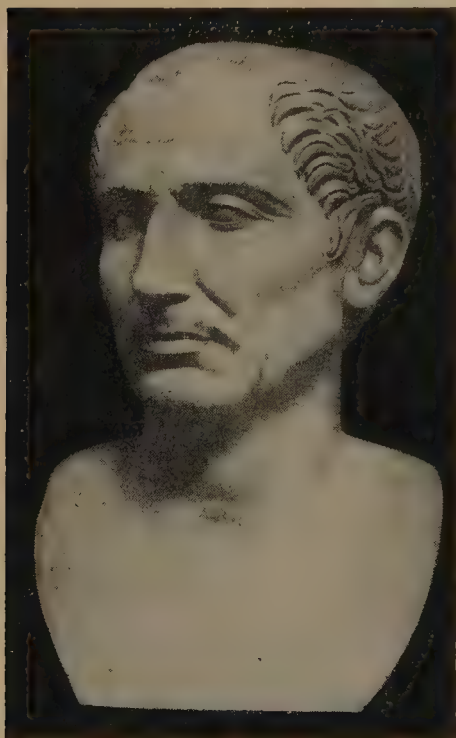
Crassus was an able speaker and gave his time ungrudgingly to his friends in the courts, but neither his eloquence nor his wealth could advance him as far as he desired. He gained the friendship of Julius Caesar and linked his fortunes with those of a greater man.

The four men who have been described—Pompey, Cicero, Cato, and Crassus—are typical Romans of their time. They stand for military renown, eloquence, patriotism, and wealth. All of them had more than a touch of greatness, but it was their lot to live in the same age as a man who surpassed them all, Julius Caesar.

## CHAPTER XIII

JULIUS CAESAR, 100-44 B.C.

**Caesar's Talents.**—Caesar was slightly younger than Pompey and Cicero but older than Cato. In point of morals he was neither very good nor very bad, but his talents were extraordinary.



BUST OF JULIUS CAESAR. IN LATER  
LIFE HE WORE A LAUREL WREATH TO  
HIDE HIS BALDNESS

He seemed to do difficult things with ease and to learn with little effort. His proficiency in sports and especially horsemanship was remarkable. His eloquence was little inferior to Cicero's, if at all. He turned to war in his middle age and outshone Pompey, who had a genius for command and had lived in camps from his boyhood. His manners were charming, and few could resist him when he chose to exert his powers of persuasion.

Perhaps the most extraordinary thing about him was his daring. His aunt had been the wife of the hated Marius,

but he paraded rather than concealed this dangerous relationship. He married the daughter of Cinna, a man no less odious to the senators than Marius, and refused to divorce her at the command of the tyrant Sulla. He spent money on shows for the people as if his fortune was inexhaustible, and he was not worried by his debts.

To the senate his behaviour bordered on insolence, and many men were uncertain whether he was an audacious trifler or a dangerous character. His mind remains a mystery to this day. He certainly was not an idealist like Cicero or Cato. He seemed to deal with events as they developed. No one can be sure how far he was looking ahead.

It was in the year 60 B.C. that he suddenly began to play the game of politics for a higher prize than public office.

**The First Triumvirate.**—After Pompey's return from Asia in 62 B.C., there was a deadlock in legislation. The senate felt resentful towards Pompey because he had appointed kings without consulting them. Crassus, who represented the bankers, was an old opponent of Pompey.

This situation seemed likely to continue indefinitely, when Rome was astonished one morning by Caesar, Pompey, and Crassus entering the senate together. The wily Caesar had reconciled the two enemies. With the senate they made no headway and could not even secure a vote upon a motion. It was manifest from the first that the three men had come to an agreement that promised no good to the state. Later writers called them the First Triumvirate. The last word means merely "a committee composed of three men", each of whom was called a "triumvir".

Caesar was elected consul for the year 59 B.C., and the three men went in the same fashion to the popular assembly. They threatened to send for soldiers if the people refused to pass their laws. This shows that Caesar had no more respect for the assembly than for the senate.

Land was voted for Pompey's soldiers, and redress was promised for the losses sustained by the bankers in collecting the taxes. Pompey was given a military command in Spain. Caesar received a similar post in Gaul.

The other consul was an aristocrat named Bibulus. He came upon the platform and attempted to stop the legislation. Caesar's followers tumbled him down the steps. A tribune of the people made a similar attempt and was seized and led away.

Cicero was horrified by the methods of the triumvirs and did not hesitate to voice his disapproval. After Caesar had tempted him with various honourable offers, which were declined, a decree of exile was passed to get him out of the way. Cato was sent off to govern the island of Cyprus. It had now become plain that Caesar would not shrink from harsh measures if gentle methods failed.

**Caesar's Army.**—Having made his interests in Rome as safe as possible, Caesar departed suddenly for Gaul. During the following ten years he was engaged in winning a new province for his country.

By a daring campaign he separated the Gauls from the Germans. Then he resolutely subdued the country. Twice he crossed into Britain.

In Caesar's army promotion was rapid for men of ability. Young officers were preferred, and noble birth was not a requirement. Some of his officers were aristocrats, but one had been a mule-driver.

His legions were recruited chiefly in northern Italy and were more loyal to him than to Rome. They were trained to endure heat, cold, lack of food and sleep, forced marches, and hard fighting. "Lean, wiry dogs", Cicero called them. The Greek writer Plutarch says that they fell into their places in the line of battle "like the chorus in a play".

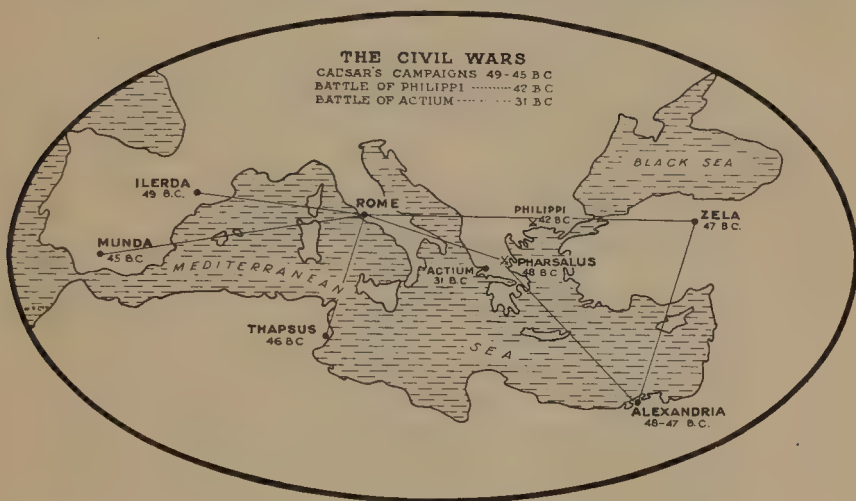
Yet we are not justified in assuming that Caesar was



building a fighting machine to conquer the world. It was part of the genius of the man to do thoroughly whatever he attempted.

**Civil War, 49 B.C.**—In the year 60 B.C. the jealousy of the senate had forced Pompey into an alliance with Caesar. By the year 50 B.C. the senate had become jealous of Caesar and induced Pompey to take their side.

Caesar was ordered to disband his legions and to become a private citizen. He consented to do so if Pompey would do the same. This seemed to be a fair proposition, and the



refusal of the senate put Caesar in the position of an injured party. Thus he could claim that he was acting "in defence of his rights".

Pompey's friends had been of the opinion that he need only stamp his foot and an army would appear, but Caesar took away their breath by invading Italy with a single legion. The towns along the way opened their gates to him, and within a few days he was in peaceful possession of Rome. Pompey's legions were in Spain, and he was too prudent to risk a battle with his army of raw recruits. So

he retired first to Capua and then across the Adriatic. This was a wise plan, but it discouraged his supporters.

Caesar had no ships with which to follow Pompey. While these were being collected he made a swift campaign in Spain and beat Pompey's generals at Ilerda.

Before the end of the year he crossed into Greece, but a decisive conflict did not take place until the following summer at Pharsalus in Thessaly, 48 B.C.

The whole senate was with Pompey and confident of victory. They had a general who had never been beaten. Yet he was beaten that day and very quickly. In a single hour he lost the renown that a score of successful wars had won for him. He fled to Egypt and was there murdered.

**Last Campaigns and Death of Caesar.**—The victory of Pharsalus did not give Caesar control of the provinces. Senatorial generals held them all. He placed Cleopatra on the throne of Egypt, marched through Asia, and defeated the king of Pontus at Zela in 47 B.C. This victory he reported in the famous words, "I came, I saw, I conquered."

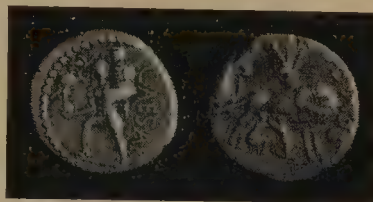
In the same year he was back in Rome but not for long. Africa was in the hands of his enemies. In 46 B.C. he won a victory over them at Thapsus, where many of the nobility perished because Caesar's soldiers were becoming weary of war and spared no foe. Yet even this was not the end. The next year he won a last victory over his opponents at Munda in Spain.

By this time it had become apparent that Caesar was invincible in battle. His opponents turned to conspiracy. Caesar was warned but refused to listen. His magnanimous nature and his confidence in men were his undoing.

He was not murdered in the dark. The world was invited to behold the death of "the enemy of liberty". Twenty-three senators struck him down in the full light of day on March the fifteenth, 44 B.C. "The gentle Brutus" and "the

lean and hungry Cassius" played leading roles. Cicero extolled the deed and called them liberators, but history looks upon them as assassins.

**Caesar's Plans.**—During the last five years of his life Caesar had no choice but to deal with events as they developed. The senators had fled from Rome along with Pompey, and most of them perished in the many battles that followed. He filled their places with his own friends. They appointed him dictator for life, and his power was absolute. He was virtually king.



COINS OF THE JULIAN FAMILY:  
AENEAS RESCUING HIS FATHER  
ANCHISES AND THE IMAGES OF  
THE GODS; ROMULUS AND REMUS  
WITH THE WOLF. TORONTO

Elections were still held, but Caesar nominated the candidates. He appointed the governors of provinces and held them responsible to himself.

He began a programme of building that was intended to make Rome a fit city to be the capital of an empire. A beautiful park was laid out across the Tiber and thrown open to the public. Colonies were founded outside of Italy and trade encouraged. He planned to change the course of the Tiber, to build artificial harbours, to drain waste lands, and to pierce the Isthmus of Corinth with a canal. He established the Julian calendar, which with slight changes is the one we still use.

Death interrupted some of his reforms but altered little the government he sought to establish. Fifteen years later the successor of his choice was master of the world.

## CHAPTER XIV

### ROMAN LIFE IN THE TIME OF CAESAR

**Lives of the Rich.**—Livy, the best of Roman historians, declares that no state ever resisted so long as Rome the entrance of luxury. In the last century of the republic this resistance had finally come to an end. Civic pride was



ROMAN VILLA BY THE SEA. REPRODUCED FROM POMPEIAN WALL-PAINTING BY GELL AND GANDY

at the lowest ebb. Selfishness and extravagance had become the rule of private life.

The rich were seized with a frenzy for possessing many and handsome houses. Even a high-minded man like Cicero made no concealment of the most expensive tastes. He



bought a handsome house on the Palatine Hill. This most exclusive district overlooked the Forum.

Outside of Rome the houses of the rich were called villas. Cicero possessed a dozen of them. One of them was close to Rome at Tusculum and suitable for short vacations. Another was acquired in the hills for the sake of mountain air. Others were at the seaside. One was preferred for solitude, another was adapted for entertaining company.



GLIMPSE OF AN ITALIAN GARDEN

For every mood and for every season there was a villa. Yet Cicero was not counted a rich man.

Others desired to have the pleasures of the country within the limits of the city. Pompey had a monumental house in the heart of Rome surrounded by a miniature park. Yet Pompey was not thought to be extravagant.

**Italian Gardens.**—It was in this age that Roman luxury introduced into Italy an art that was wonderfully adapted to flourish in that exquisite climate. This was landscape gardening. Generals who had gone to Asia to make war caught the idea from the royal parks of the Orient. Lucullus was the most notorious of them. He wished to live like a king and laid out his famous gardens on the outskirts of Rome. His example was quickly imitated.

The surroundings of the city were particularly well adapted for the purpose. The rainfall is sufficient to produce fine lawns during the winter months, and shrubbery and trees grow thriftily. The low hills afford charming sites for villas on both sides of the river. The views include the city, the river, and the mountains in the distance. The atmosphere is clear and hazy by turns but rarely cloudy.

The gardens were laid out with pleasant walks, arbours, pergolas, and colonnades. Statues of nymphs and graces adorned the lawns. Grotesque images were preferred for fountains.

The sculptor, the architect, and the gardener combined their arts to satisfy the tastes of the Roman lord.

Julius Caesar constructed his famous gardens across the Tiber but did not keep them for himself. He threw them open to the public during his lifetime and bequeathed them to the public at his death.

**Homes of the Poor.**—The homes of the poor were terribly crowded. A Canadian city of an equal number of inhabitants would cover several times as much ground. Thus it resulted that the palace of a rich nobleman was surrounded by slums. High walls separated them.

On the sloping sides of the Aventine and other hills of Rome rose tier upon tier of cheap apartment houses. They were built of sun-dried brick with wooden floors and partitions. Sometimes the walls gave way, and the whole building collapsed. At other times fires broke out.

The city maintained no fire department. The rich man Crassus, the same who became a member of the First Triumvirate, kept a fire-brigade of his own. He was a landlord. It is said that when he saw a building in flames he would buy it at a low price and order his men to put out the fire. So he made profit of the calamity of others.

The poor lived chiefly in the streets. From dawn till

dark the squares and markets of the lower city near the river were a seething mass of humanity.

**Italy in Caesar's Time.**—There is a saying that Paris is not France. It is equally true that Rome was not Italy. The time had long passed when each Roman citizen was a Roman farmer. Rome had become a great city with its

own problems, its own distresses, its own tragedies. In the city the slum and the palace stood side by side. In the country peace and plenty had not vanished.

Varro, writing about agriculture

in the days of Caesar, says to a friend: "You have travelled in many lands. Have you seen a country anywhere that is better cultivated than Italy?" The answer is: "I think that no country is so well cultivated as a whole."

The story goes on to say that no wheat, no olive-oil, no wine can be compared with the products of Italy. As for fruits, Italy was so covered with trees that it seemed to be an orchard.

We know from other writers that the agricultural area had enormously extended since the days of Hannibal. By Cicero's time the wide and fertile valley of the Po was under systematic cultivation. Italy was prospering.

In the war between Caesar and Pompey, Cicero complains that the people were not interested in politics. Apparently civic pride had failed, but not thrift and industry.

**Republican Learning.**—Many Romans knew how to combine luxury with learning. For example, Varro was an



ROMAN COOKING UTENSILS: BRONZE STRAINER, POT, AND LADLE; IRON FRYING-PAN WITH FOLDING HANDLE. TORONTO

extremely rich man and quite willing to spend large sums on his own pleasure. On one of his country estates he built an open-air cage for birds in which he kept three thousand songsters. Yet he accumulated a vast store of



ROMAN LAMP AND  
STAND. TORONTO

knowledge and wrote more than seven hundred books. Taken together they formed a sort of encyclopaedia, and retained their vogue until Latin learning perished in the sixth century A.D.

Cicero worked equally hard. His many villas with their treasures of art did not seduce him from the labours of the pen. Often he called for his writing materials before daylight. In addition to numerous speeches and nine hundred letters, we possess many volumes of his works.

Julius Caesar wrote *Commentaries* on his own campaigns in Gaul. It is rather astonishing to know that he also wrote poetry and books on grammar and on religion.

A very learned poem entitled *On the Nature of the Universe* was written by Lucretius, a Roman gentleman.

During all this period Rome abounded in learned Greeks—poets, philosophers, grammarians, and teachers of rhetoric. They often became intimate friends of wealthy Romans and spent their lives as members of their families.

**Religion.**—While learning prospered the old religion lost its power. Temples fell into disrepair, and gods remained without priests. Male gods of courage and manhood gave way to female deities of chance and pleasure. Venus and Fortuna became popular above all others. Multitudes resorted to Chaldean astrologers to learn their fortunes from the stars. Only in country districts did the old gods receive their regular offerings.



## CHAPTER XV

### SEVENTEEN YEARS OF PROVISIONAL GOVERNMENT, 44-27 B.C.

**Mark Antony and Caesar's Heir.**—The misguided men who slew Caesar did not restore the republic. It was gone beyond all recall. Rome was ready for a king but unwilling to accept one.

The leading roles in the stirring events that promptly ensued upon the murder were played by Mark Antony, Caesar's trusted lieutenant, whom all parties feared, and by Octavius, Caesar's grand-nephew and heir, whom all at first regarded as a cipher.

In a few days Mark Antony made himself complete master of the city. He was a good orator and a still better actor. At the funeral of



BUST OF THE YOUNG OCTAVIAN, HEIR  
OF JULIUS CAESAR

Caesar in the Forum he made such a dramatic scene that the mob was filled with a spirit of vengeance, and Brutus and Cassius thought it wise to leave Rome. Then Anthony began to conduct himself as Caesar's successor. He was a



boisterous, lawless man and boldly took possession of Caesar's wealth.

After a few weeks Caesar's heir appeared upon the scene. He was not yet twenty years of age and looked younger. Yet from the first he showed himself the equal of the oldest in point of courage, shrewdness, and tenacity of purpose.

First of all he went to Antony's house and demanded his inheritance, but was called an "impertinent boy" and turned roughly away. His next step was to enroll an army at his own expense and to entice two legions away from Antony. He combined with the forces of the senate and beat Antony. He marched upon Rome, demanded the consulship at the point of the sword, and obtained it.

**The Second Triumvirate, 43 B.C.**—In the meantime Antony had found new legions, but he had changed his opinion of the "impertinent boy", and was ready to come to terms. The two of them combined with a third named Lepidus to form the Second Triumvirate. They made it known at once that the mild policy of Julius Caesar was to be abandoned. A proscription list was drawn up in the manner of Sulla, and thousands of their enemies were put out of the way.

Cicero was among those who lost their lives.

In the meantime Brutus and Cassius had collected armies in Asia and were preparing to invade Italy. Antony and Octavian, as the young Caesar was known at this time, crossed the Adriatic with an enormous force and met them in Thrace in 42 B.C. They won the battle of Philippi which followed. Brutus and Cassius committed suicide.

Thereupon the new rulers divided the provinces among them. Antony took charge of all the territory east of the Adriatic. Octavian and Lepidus took Italy and the western provinces.

This arrangement did not work well, and both parties knew it could not last. Antony was captivated by the gay and colourful life of Alexandria and spent his time in idleness at the court of Cleopatra. Once he made a serious effort to reform and received in marriage the beautiful sister of Octavian, but after three years he deserted her and returned to his frivolity.

**The End of the Triumvirate.**—While Antony was spending his days in feasting and pageantry, Octavian had nothing but hard work and worry for his share. There was no money in the treasury, and a hundred thousand unruly soldiers were demanding arrears of pay and allotments of land. Commerce was at a standstill, because one of Pompey's sons was ruling the seas like a pirate chief. Antony had promised help but failed to send it.

Fortunately Octavian was a banker's son and possessed a sound instinct for business. He was also fortunate from the first in his advisers. One of these was Maecenas, a descendant of Etruscan kings. The other was Agrippa, a good general and a good organizer. With their help Octavian tided the state over its financial troubles and built fleets to recover the seas.

They succeeded none too soon. It was the ambition of Cleopatra to establish her throne in Rome, and she counted upon Antony to make her dream a reality. He seemed to be absolutely at her command.

During the winter of the year 32-31 B.C., Cleopatra moved her court to Athens, while her forces were being concentrated on the west coast of Greece. The nearness of the danger struck terror into the hearts of all classes in Italy, and stirred a feeling of patriotism such as had never been known before.

The decisive battle took place in the Adriatic near Actium in 31 B.C., and the story of it is almost incredible.

The queen arrived with sixty Egyptian galleys to witness the victory, but lost her courage before the fighting had fairly begun, and fled. Antony followed her.

The fleet thus abandoned by its leader was thoroughly beaten, and the land force surrendered.

**Octavian Sole Ruler.**—Antony and Cleopatra put an end to their own lives when Octavian arrived in Egypt. Thus

the latter became the sole ruler of all the provinces. Lepidus was still living but counted for nothing.

Octavian's first measures call attention to his business instincts. He melted down the treasure of the dead queen and coined it into money to pay the debts of the government. The irrigation ditches of Egypt had fallen into neglect. He caused them to be cleaned out, which increased the crops and the revenues. He did not make of Egypt a province,

CAMEO PORTRAIT OF AUGUSTUS CAESAR.  
COURTESY OF BRITISH MUSEUM

but kept it for his own domain and appointed a governor responsible to himself. It yielded him the equivalent of ten million dollars per year, which he spent upon public works in Italy.

Altogether Octavian spent two years in the East, not like Antony parading as the wine-god Bacchus, but studying the needs of the provinces.

**The Principate.**—Octavian still regarded himself as representing the Triumvirate and resigned his power in 27 B.C. After this date he called himself Princeps, which means “the leading citizen of the state”. The government was called the Principate. We call it the Empire, but this term is of later origin. The term “King” was avoided because the Romans abhorred it.

The Principate as an idea was by no means new. Athens in the time of Pericles had been recognized as a democracy ruled by its “leading citizen”. Pompey had been virtually Princeps for a few years at Rome, and Cicero had dreamed of continuing him in such a position. Cicero also advocated the idea in a literary work entitled the *Republic*. In British countries the title Premier answers very well to the description “leading citizen”. In the case of Caesar, however, the name was only a disguise. His power was not subject to the will of the people.

The senate bestowed upon Octavian the title Augustus, which means “consecrated”, and gave to his person a sacred character. Later it was used as a name.

The provinces were divided between the senate and Octavian. From first to last Octavian shared in the government for fifty-seven years, 43 B.C. to 14 A.D. This is called the Augustan Age.

## CHAPTER XVI

### THE AUGUSTAN AGE

**The Provinces.**—When Augustus became sole ruler, he did not surrender himself to the pleasures of ease and



ROMAN TEMPLE OF NÎMES

honour. In spite of ill health he worked untiringly. It is said that he even begrudged the time given to his barber.

Lengthy visits were made in the provinces. He superintended in person the organization of Gaul, which Julius Caesar had never completed.

Handsome buildings of usefulness and beauty remain to-day in southern France as monuments of his interest in the welfare of new subjects. New towns with good roads, bridges, and aqueducts made their appearance along the route of his travels.

Instead of recruiting new legions for every war, he established a standing army. The greater part of it was stationed in Spain, on the Rhine, and along the Danube frontier, where warlike neighbours called for constant vigilance. Piracy, that ancient disgrace of the Mediterranean, was abolished by maintaining a navy.



Instead of appointing new provincial governors every year, he left capable men in office for long periods, which removed the temptation to make wealth quickly by extortion. A census of all the provinces, of which a mention may be found in the second chapter of St. Luke's Gospel, was ordered for the purpose of placing taxation upon a just basis. A great staff of clerks, which we should call a civil service, was organized to take care of the revenues. It



THE ROMAN PROVINCES IN 129 B.C.  
PROVINCES ISOLATED FROM ONE ANOTHER

enabled the head of the government at any time to know the state of the finances.

This system was so excellent that little change was made in it for three centuries. It gave prosperity to the provinces.

**Rome.**—Augustus took seriously in hand the improvement of living conditions in Rome, which had long been neglected by the senate. The population had increased enormously, but the management of civic affairs had improved very little in the course of several centuries. Buildings, streets, sewers, and water-works were all out of repair.

His best minister, Agrippa, was placed in charge of this important programme. Existing aqueducts were over-

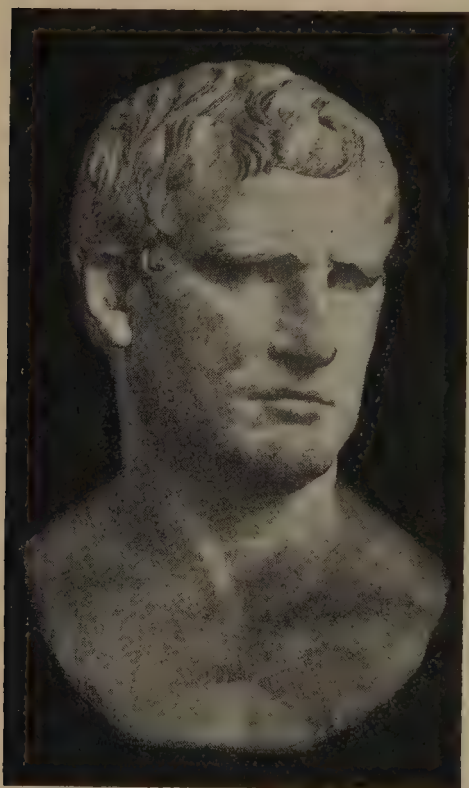
hauled and three new ones constructed. Twelve hundred fountains were placed in the streets. These served for domestic use and also for fighting fires. A regular fire department was also established and stations were built.

A police force of seven thousand men was enrolled, the first in Rome. For the administration of old and new departments the city was divided into fourteen wards.

**Beautification of Rome.**—It was Julius Caesar who first seemed to feel that the shabbiness of Rome was a disgrace

to his country. While still in Gaul he had furnished money for a series of new buildings in the Forum. Afterwards he erected a new senate house, which still exists in the form of a church. He laid out a new Forum to contain his temple of Venus, the ancestress of his race.

It was Augustus who carried to completion this project of making Rome a monumental city worthy of being called the capital of an empire. He adopted the use of concrete and introduced superior building stone, including marble. With the new materials more



BUST OF AGRIPPA. NOTE THE ROMAN FROWN

than eighty temples were rebuilt under the superintendence of Greek architects.

A long-standing blot upon the beauty of the city was removed when a hideous cemetery of slaves and criminals was abolished from the Esquiline Hill. The ground was filled and levelled down to furnish a site for the gardens and residence of Maecenas.

To prevent the annual flooding of the lower city, the channel of the Tiber was deepened and its banks secured by walls of masonry. A new stone bridge was built. Across the river a great naval circus, in which battles between ships of war were exhibited, was excavated, and a new aqueduct built to supply it with water.

In the Campus Martius a new monumental area with handsome buildings and a park was inaugurated by Agrippa.

**The Imperial City.**—Augustus said himself that he found a city of brick, which by the way was sun-dried brick, and left a city of marble. Yet to beautify Rome and to transform it into something worthy of being the capital of a great empire was not his only purpose. He desired the fame of his own family and the idea of empire to be associated in the monuments.

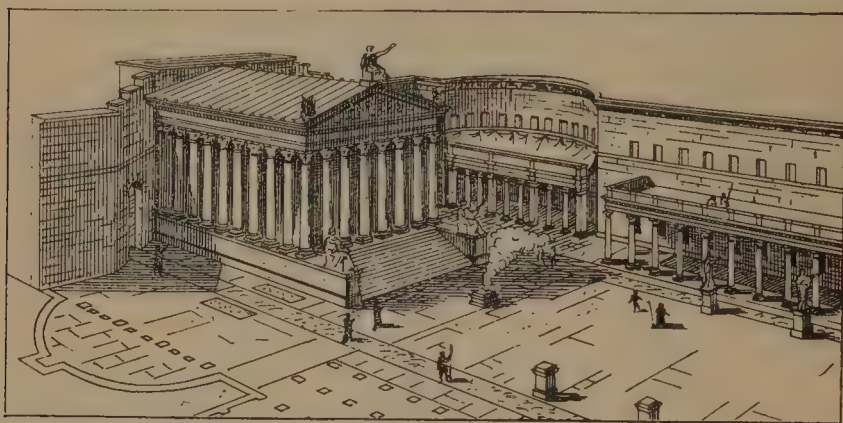
For example, he erected a new temple of Mars in a new Forum, and filled it with the images of all his ancestors from the Trojan Anchises and Aeneas down through Romulus and Remus to Julius Caesar himself. This "hall of fame" was intended to leave the impression that the fortunes of the divine Julian family had been linked up with those of the state from a time far more ancient than 754 B.C., the accepted date of the founding of Rome.

He also desired to be associated personally with Apollo, the god of light and enlightenment, and adjoining his own house on the Palatine Hill he built a temple for him in Italian marble. The nine muses shared the interior of it with the god. In front of the temple stood a lofty statue of

Augustus himself, and close by was a great library of Latin and Greek literature.

The drama was not forgotten. At the side of the Capitoline Hill a stately theatre of fine limestone was dedicated in the name of his nephew Marcellus. The walls of it are still standing.

In the monuments of the Campus Martius the imperial idea predominated. Agrippa erected there a great building with a domed roof like the vault of heaven. It was named



RECONSTRUCTION OF FORUM OF AUGUSTUS WITH TEMPLE OF MARS THE AVENGER. LONG BURIED; NOW BEING EXCAVATED

the Pantheon and suggested that the whole universe had been united under one rule. After nineteen centuries it still exists and is used as a Christian church.

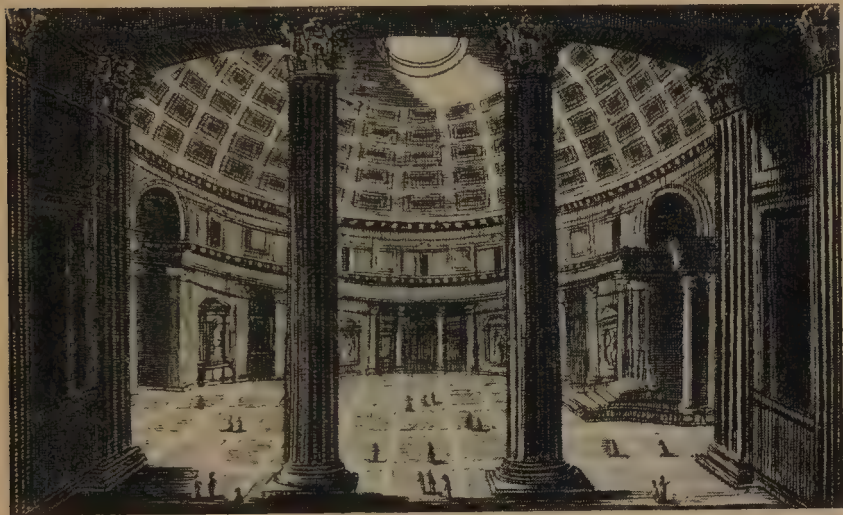
In the same neighbourhood was the basilica of Neptune, the god of the sea. It commemorated the naval victory of Actium. Surrounding it was a portico, and between the columns of the portico were statues of female figures representing all the provinces of the empire.

Egypt was represented separately by a huge obelisk seventy-five feet high. A ball of gold on the top of the obelisk marked the hour of the day by its shadow cast on a sun-dial carved in the pavement below.



Thus the visitor in ancient Rome could not fail to be impressed at the same moment by the greatness of the empire and by the glory of the Caesars.

**Literature.**—In the vast programme of Augustus nothing seems to have been forgotten. He was not content with making Rome an imperial city. He wished the fame of it



INTERIOR OF PANTHEON. IN CONTINUOUS USE SINCE 27 B.C., FIRST  
AS PAGAN TEMPLE AFTERWARDS AS A CHRISTIAN CHURCH.  
DIAMETER 150 FEET

to be spread abroad and commemorated for ever. It was for this reason that he invoked the aid of literary workers.

The poet Horace was invited to join his household and accept the honorary post of private secretary. This honour was declined, but the fame of Augustus and his family was celebrated in many exquisite odes, which at once found their way to the remotest provinces and were everywhere studied in the schools.

The poet Virgil was commissioned to write in majestic verse the story of the far distant past of Rome, of the fall of Troy, of the wandering of the exiles, and their settlement



in Latium. Down to this time the common reader of Roman schools had been an old-fashioned translation of the *Odyssey* of Homer. Virgil gave to the schools a truly national poem which was adapted to arouse the pride and patriotism of Roman citizens in all parts of the world.

The prose writer Livy took up the narrative where the poet Virgil left off. In order to be near the great library on the Palatine Hill, he became a guest in the home of Augustus. The original plan was to write one hundred and fifty books, of which only thirty survive. Livy was well qualified for his task. He loved Rome and perceived the



BUILDINGS ON THE PALATINE HILL: LEFT, TEMPLE OF APOLLO;  
CENTRE, PUBLIC LIBRARY; RIGHT, IMPERIAL PALACES (RESTORED)

secret of her greatness—the old-fashioned piety, courage, thrift, and rugged honesty. His history proved to be a fitting sequel to Virgil's *Aeneid*.

It is said that a Roman of Spain made the long journey to Italy just to see Livy, and having caught a glimpse of him went home again.

**Religion.**—The common people of the ancient world were superstitious. A comet that appeared after the murder of Julius Caesar was believed to mean that his soul had been received among the gods. His name was actually added to the list of Roman gods by a decree of the senate, and a

temple was erected for him in the Forum on the spot where his body had been burned. Augustus struck a gold coin with a star above his own head to suggest his connection with the divine Julius.

There was a strong inclination to worship Augustus during his lifetime. In Asia, where worship of kings had long prevailed, he was given divine honours along with the goddess Roma. In towns like Pompeii in Italy he was looked upon as Mercury, the god of trade. Even the poet Horace suggests that he might be Mercury or Apollo. In Rome the common people made offerings of wine and incense to "the genius of Augustus", and his image was placed upon altars standing between the two Lares. The "genius" was the divine spirit that was believed to attend every man from his birth to his death. The idea was Roman and not at all offensive.

The old Roman religion was revived as the temples were rebuilt. Sacrifices were regularly made, and priests and augurs were treated with honour, but to educated Romans such gods as Jupiter and Mars had become mere figures of speech. The sacrificial processions added dignity and state-



HEAD OF THE GODDESS ROMA. TORONTO

liness to Roman public life, but the gods themselves no longer inspired either piety or patriotism.

The common people who worshipped the genius of Augustus were sincere. They prized the protection of Roman citizenship but coveted none of its duties. Their only desire was for peace and for freedom to pursue their various occupations. They were loyal to the man who gave them peace. His name was added to the number of their gods, and loyalty to the empire took the form of loyalty to the emperor.

Jesus Christ was born during the reign of Augustus. Christianity, with its insistence upon the belief in one God very quickly found its way to Rome. Then began the conflict with emperor worship which continued for almost three centuries.



## CHAPTER XVII

### TWO CENTURIES OF PROSPERITY

**The Advice of Augustus.**—The change from the republic to the empire was made possible by the career of Julius Caesar. It became a reality after the victory of Actium. Augustus was called Princeps, but gradually this term gave way to the title Emperor, from which our word “emperor” is derived. It is customary to speak of the successors of Augustus as “emperors”.

Augustus erected a great Altar of Peace in the Campus Martius and intended that peace should



PROCESSION OF ROMAN SENATORS FROM THE  
ALTAR OF PEACE OF AUGUSTUS

be the ideal of the new regime. He recommended to his successors that no wars should be undertaken to form new provinces. He believed that an efficient machinery of administration had been devised, and he desired that future rulers should content themselves with overseeing the working of it.

**Four Caesars.**—Augustus was succeeded by four Caesars in turn, of whom it might be said that each was worse than his predecessor. The first was his stepson Tiberius, a mature man of tested ability though soured by ill-treatment.



The populace of Rome hated him because he gave them no shows. The nobility could not flatter him. He suspected them of plotting and listened to the tales of spies and informers. He trusted too much the captain of the guard, a certain Sejanus. This man turned out to be a traitor and a murderer and was put to death. Yet grave mischief had already been done.



COIN OF NERO. TORONTO

The frugal Tiberius died in 37 A.D., leaving a full treasury to the spendthrift Gaius, called by the soldiers Caligula, or "Boots". After four years he was murdered by his guards.

Claudius, his successor, though a shy, studious man, left his mark in the pages of history by conquering Britain and making a province of it. Unfortunately, he was ruled by a wicked wife and by crafty Greek freedmen, who always were numerous in the imperial household. He was himself taken off by poison administered in a dish of mushrooms.



RUINS OF HANDSOME AQUEDUCT NEAR ROME  
BUILT BY CLAUDIUS. A CHANNEL OF  
STONE LINED WITH CEMENT WAS  
CARRIED ON CONTINUOUS ARCHES

This was the work of a second wife, who wished the purple for her young son Nero.

Upon attaining manhood Nero murdered his own mother and began to justify the verdict of history that he inherited only vices. His reign is notorious on account of the persecution of the Christians, who were shamelessly blamed for

starting a fire that destroyed a large part of the city. Many of them were burned to death in his gardens.

**Vespasian.**—After the Caesars came three Flavian emperors, of whom the best was Vespasian, an Italian by birth and a soldier by training.

He was not an aristocrat but a banker's son like Augustus. He found Rome in anarchy, the treasury empty,



THE COLISEUM, SEATING 54,000; THE SMALL TRIUMPHAL ARCH OF TITUS, COMMEMORATING THE CAPTURE OF JERUSALEM

and the army in rebellion, but he was equal to the task. Without fear or favour he set to work to undo the mischief wrought by foolish emperors. Instead of a palace he chose a modest home and was up and at work by dawn. In the space of a few years his firmness and diligence had restored the machinery of government to its former efficiency.

To please the people he built the Coliseum, the grandest structure ever erected for purposes of amusement. In later days it became the symbol of Rome's greatness, a sentiment that is familiar from lines of Byron :

While stands the Coliseum, Rome shall stand;  
 When falls the Coliseum, Rome shall fall;  
 And when Rome falls — the world.

Vespasian displayed the grim humour of the old Roman on his death-bed. Realizing that the end was near he ex-



A ROMAN LADY

claimed, "An emperor should die on his feet", and with these words he stood up and fell dead.

### The Second Century.

—The second century was the golden age of the Empire. The ideal of Augustus, universal peace, prevailed for threescore years. Travel and trade were protected by land and sea. Schools existed everywhere. Orphanages were founded. Justice was fairly ad-

ministered. Palaces were free from crime, and emperors lived long and died in their beds.

**Trajan and Hadrian.**—The first two emperors were Romans of Spanish birth, Trajan and Hadrian, chosen for their fitness. Both were honest, fearless, and industrious, free from the jealousy that makes weak rulers persecute. They spent more time in the provinces than in Rome and knew the Empire from side to side. It was Hadrian who built the great wall across Britain. In all respects they were worthy successors of Augustus.

**Antoninus and Marcus Aurelius.**—Antoninus was born in southern Gaul and was not inferior to previous emperors

whom the provinces gave to Rome. There is little to write about his reign, because he committed no crimes, made no wars, and devoted himself to the arts of peace.

Marcus Aurelius, 161–180 A.D., was less fortunate. He loved peace but was forced to wage war. The barbarians



THE FIGURE OF BRITANNIA ON ENGLISH PENNIES HAS BEEN COPIED FROM COINS OF ANTONINUS, 138-161 A.D.

were on the move along the Rhine and the Danube and forced him to desert the capital for the camp. His campaigns were not unsuccessful.

Devoted to the study of philosophy, he found time amid the distractions of war to write a book of *Meditations*, which is really a series of confessions.

To the unhappiness of war was added the visitation of Italy by a terrible plague introduced by returning legions from Syria. The crowning misfortune of Marcus Aurelius's life was being father to a worthless and cruel son, Commodus, who was spared to misrule the empire for ten years.

**Italy and the Provinces.**—To the citizens of an Italian town it mattered little who was emperor at Rome. The capital had its own life and society and its own tragedies. It mattered still less to men who lived in Gaul, Spain, Africa, or Asia. Good provincial governors continued to hold office even under bad emperors. Tiberius, who was a villain at Rome, was a good ruler of the Empire. He was



firm, honest, and just. Taxes of cities ruined by earthquakes were remitted, and aid was furnished for reconstruction. His crimes were confined to the capital.

Nevertheless, Rome was the model for all the towns. Pompeii, which was buried under ashes by an eruption of

Mt. Vesuvius in 79 A.D., affords us a glimpse of town life in the time of Nero. The population was only 20,000, but all the pleasures and conveniences of Rome were available for the citizens. There were water-works, public bathing establishments, two theatres, an oval amphitheatre for shows, and a forum for business. It was a checker-board town, and would seem modern compared with Rome itself, in which the old streets were narrow and irregular.



MARCUS AURELIUS, WITH TOGA DRAWN OVER THE HEAD, SACRIFICING. HE TAKES A PINCH OF INCENSE FROM A BOX HELD BY THE SERVANT

Similar towns were numerous in the provinces, even in distant Britain. It was under such conditions that the blessings of Roman peace were enjoyed to the fullest extent. The defect of the system lay in the fact that the people had no share and little interest in the government.

**Literature.**—The first and second centuries were more remarkable for interest in education than for great writers. By this time there were more people speaking Latin in Africa, Spain, and Gaul, than in Italy. Many of the best teachers in Rome came from the provinces. The most famous of

these was a Spaniard named Quintilian, who was given a salary out of the public purse by Vespasian. On the other hand the drift of great scholars to Rome was accompanied



RUINS OF POMPEII VIEWED FROM THE AIR. NOTE  
THE THEATRES AND THE STRAIGHT STREETS

by the migration of schoolmasters to the provinces. Latin was taught in Britain soon after its conquest by Claudius.

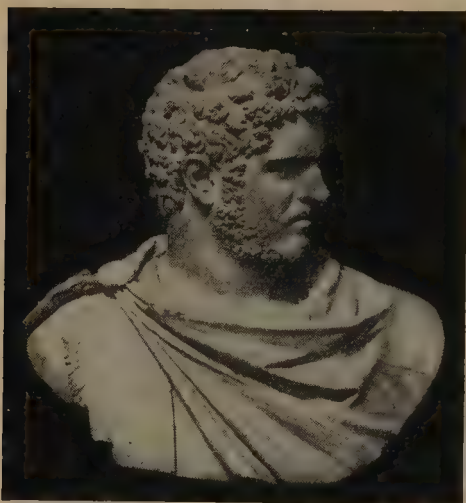
Nero had a brilliant tutor named Seneca, who wrote moral essays and tragedies, but the best writers lived later at the end of the first century. Tacitus is the greatest name. He wrote a history of the Empire from the time of Augustus, but he was too much of a republican to paint a pleasing picture. Pliny left letters that reveal the better side of life among cultured people. Juvenal wrote satires that reveal the ugly side of society. Martial was the author of epigrams of marvellous wit.

Many of the writers were Greeks of second-rate ability, of whom the most pleasing is Plutarch. His brief biographies of famous men constitute a rich storehouse of information, which furnished Shakespeare with the material for his *Julius Caesar* and other tragedies.

## CHAPTER XVIII

### THE DECLINE OF ROMAN POWER

**The Third Century.**—The turning point in the history of the Empire came at the end of the second century. Its power did not decline at once, and great works like the



AN EMPEROR WHO WAS NOT ROMAN  
BY BIRTH, CARACALLA, SON OF  
SEPTIMIUS SEVERUS. HE IMITATED  
AND EXAGGERATED THE ROMAN  
FROWN

walls of Rome remain as evidence of its vigour even in the third century. It was the supply of Romans that failed. The noble families had fallen a prey to the jealousies and suspicions of the first emperors. The peasant class tended to disappear because Italy was expected to furnish all the soldiers for the legions. Into their places came Greeks and Syrians who devoted themselves to busi-

ness and took no interest in government. Most of them were descended from slaves. They did not care who ruled over them.

In particular the supply of good emperors failed. The last emperor of the second century was Septimius Severus, a Carthaginian. He was an able man but did not owe his position to merit. Ambition led him to seize the supreme

power. He was as much a despot as he dared to be, for Rome was not yet quite ready for despotism.

During the third century there were many emperors of this type, and changes were so frequent that the average length of a reign was only three or four years. It seemed easy to become emperor but very difficult to retain the honour long. Among the people increasing indifference prevailed, and the drift was steadily towards despotism.

The perfect despot made his first appearance in the person of Diocletian, who ruled from 284 to 305 A.D. He was a barbarian peasant, and his whole training had been in the army. He never lived in Rome, and he never saw it until the end of his reign. His capital was fixed in Asia Minor at Nicodemea near the Bosphorus. There he required all men to prostrate themselves upon entering his presence. No king of Persia had ever been more despotic. He made an effort to stamp out Christianity by world-wide persecutions.

Nevertheless he was a great man, and changed the whole form of government with a view to the better defence of the frontiers against the barbarians. When this work was completed, he retired to an enormous palace that he had built on the east shore of the Adriatic and devoted himself to raising cabbages.

**The Fourth Century.**—Diocletian was succeeded by Constantine, a man like himself in all respects except that he professed Christianity. He chanced to be in Britain when he came to share in the government, but he dreamed from the first of becoming an absolute ruler. When the time was ripe he came down into Italy and confronted his rival for the chief place at the very gates of Rome. Before the battle he is said to have seen the cross of Christ in the sky along with the words "In this sign you will conquer." He



conquered, and after a few years had made himself master of the whole Empire.

He built a new capital on the Bosphorus where the Greek city of Byzantium had long stood, and renamed it after himself, Constantinople.

By an Edict of Toleration he put an end to persecution of Christians. Thus the Church obtained its liberty at the same time that Rome ceased to be the chief seat of government.

From this time onwards it is customary to speak of the Western and the Eastern Roman Empire, but they were not at once separated. The list of Roman emperors is carried down to the year 476 A.D., but most of them lived in the north at Milan or near the mouth of the Po at Ravenna. The purpose of this policy was to be near the Alps because barbarian invasions were continually feared.

**The Barbarians.**—Italy is easily invaded from the north, but for eight hundred years after the capture of Rome by the Gauls in 390 B.C. the Romans were able to defend themselves.

It was about the year 400 A.D. that invasions began to exceed their control. As the vigour of Italy declined the audacity of her neighbours increased. The centre of unrest was in Germany east of the Rhine and north of the Danube. There the native tribes lived in villages and possessed nothing of value that could not be piled into a wagon or driven before them. It suited their venturesome spirits from time to time to take their cattle, wives, and children and move to new homes. Many of them were already settled in the Roman Empire and knew Roman ways.

During the fourth century the Huns invaded central Europe. They were an Asiatic race of horsemen devoid of fear or pity, and they overbore all resistance. The pres-

sure of their attacks started the Germanic tribes in motion and sounded the downfall of the Western Roman Empire.

One of these tribes, known as Goths, descended into Greece, captured Athens, made a circuit around the Adriatic Sea, and captured Rome in 410 A.D. This disaster caused the withdrawal of the Roman legions from Britain, which soon fell a prey to the Saxons. The Franks crossed the Rhine and eventually gave to Gaul its present name, France. Still another tribe left its home and traversed Gaul, Spain, and Africa. These were the Vandals. In 455 A.D. they crossed to Italy and plundered Rome.

The barbarians founded kingdoms in Italy, Gaul, and Spain, but they cared little for industry, trade, or letters. The Roman checker-board towns that were scattered over the western provinces were swept out of existence. Their wide and open streets rendered them incapable of defence. The townspeople were the easiest prey for the robbers.

The rich man who lived in a large house on a broad estate fared better. With the help of his servants he was often able to repel the marauding bands. Thus the poorer classes found it to their advantage to live on the land and to protect themselves by helping to protect the landlord. This was one of the conditions that led to feudalism.

Rome itself was not destroyed by the barbarians, although most objects of value were carried off. Soon the tombs of the martyrs who had died for the faith began to attract pilgrims from all parts of Europe. In the zeal for building churches, numberless marble statues were burned to furnish lime, and pagan temples were torn down for the sake of the columns. A few buildings escaped because they were transformed into churches. The Senate House of Julius Caesar and the Pantheon of Agrippa belong to this number.

## CHAPTER XIX

### THE PROGRESS OF CHRISTIANITY

**The Spread of Christianity.**—The birth of Jesus took place under Augustus and the crucifixion under Tiberius about 29 A.D. The new religion spread very quickly from Judea to other countries. It first reached large cities like Antioch, Alexandria, Ephesus, Corinth, and Rome. It invaded the small cities more slowly. For example, there is scarcely a trace of it in Pompeii, which was buried in 79 A.D., although there were many thousands of Christians in Rome by that time.

The country districts resisted the introduction of Christianity longer than the towns. The word "pagan" originally meant "a man who lives on the land", but it came in time to denote an opponent of Christianity.

**Jews and Christians.**—The Jews were already dispersed over the Mediterranean world before the birth of Christ. Pompey transported a large number of them to Rome. The Augustan poets were familiar with the Sabbath and the synagogues. Roman Jews were continually going to and from Jerusalem, which accounts for the early arrival of Christianity in Rome. It was well established there in the reign of Claudius.

For a number of years the Roman citizen saw no difference between Jew and Christian. Both of them seemed strange to him, because they kept the Sabbath, took no part in Roman religious festivals or games, abominated images, and believed in one God.

It was the burning of Rome under Nero in 64 A.D. that

drew particular attention to the Christians for the first time. The scoundrel Nero was suspected of having set fire to the city himself and looked about for some one upon whom he could shift the blame. During this quest it was discovered that the Christians were accustomed to speak of the end of the world and a general conflagration. So they were made the scapegoats.

**The Pinch of Incense.**—No positive evidence of guilt was brought to light against the Christians, but it was found that they refused to drop a pinch of incense upon a burning altar before an image of the emperor. This simple test was ever afterwards employed to detect them. Refusal to comply was regarded as treason, and the penalty was death. Both Peter and Paul are said to have suffered under Nero.

Nevertheless the Christian colony in Rome grew rapidly and was renowned for its firm devotion to the faith. Most of the converts were slaves or freedmen, but it must be remembered that many slaves were well educated and many freedmen grew wealthy.

Smaller numbers of men and women in high station adopted the new faith. Among these was Flavius Clemens, who was related to the Flavian emperors. At the house of such a man the Christians would meet for worship at daylight. This custom would attract little attention, because multitudes of poor citizens flocked to the homes of their wealthy patrons at the same hour to pay their respects. Part of the house of Flavius Clemens may still be seen in Rome under the pavement of the very ancient church of St. Clement.

**Christian Literature.**—At first the new faith was disseminated by word of mouth only, but it soon became an educational movement with a literature of its own. The Gospels were its first text-books and were written for young



Christians. Next came the Book of Acts and the Epistles of the Apostles. All of these were circulated for a long time in separate rolls and were not bound into a single volume. So it is not astonishing to learn that the word Bible means "a collection of books".

**Places of Burial.**—At first the Christians buried their dead in open burying grounds along the great roads leading out of Rome. Quite recently one of their oldest cemeteries has been discovered alongside the Appian Way and reveals the graves of Christians and pagans side by side. Afterwards they desired exclusive places of burial, partly because they did not burn the bodies as the Romans did, and partly because they wished safe resting places for those who had died for the faith. These were the martyrs.

This need was met by excavating galleries underground. They extend for many miles in the country outside of Rome and are called the Catacombs. This name means "at the hollows". It was first applied to a cemetery on the Appian Way that was situated "at the hollows", and was afterwards applied to all burying places of the Christians.

**Rivals of Christianity.**—The same ships that brought the forerunners of Christianity to Rome were likely to bring the heralds of other religions. Even before the time of Augustus the practice of astrology was well known in Italy. It came from Chaldea in the far east and was half a religion and half a science. Those who professed it claimed that the lives of men are governed by the movements of the stars. They drove a profitable trade by telling the fortunes of people of all classes, from peasants to emperors.

In the time of Marcus Aurelius the Roman legions brought to Rome the worship of the sun god Mithras. It was the special rival of Christianity, because its rules in-

cluded purity of life, self-denial, the rite of baptism, and belief in the immortality of the soul.

**Persecutions.**—The Roman government was very tolerant and permitted the worship of foreign gods to be carried on openly provided that it was neither indecent nor dis-



IMAGE OF MITHRAS, ONCE REGARDED AS A SAVIOUR OF MANKIND.  
ACCORDING TO THE MYTH THE EARTH COULD NOT BRING  
FORTH FRUIT UNTIL A DIVINE BULL WAS SLAIN.  
IN TORONTO

orderly. Temples and synagogues might be erected on the outskirts of the city.

Christians alone were persecuted. It was unlawful for the Church to own property. Worship was conducted in private houses or in chapels underground.

Persecutions were not continuous. Under Roman law it was necessary for a citizen to lay a complaint before a judge. If no complaints were made, there would be no investigation. Often it was the outcry of the Roman mob

that aroused the officials to unwilling activity. The good emperor Trajan said that Christians must not be hunted down but must be punished if informed upon. Often they enjoyed long periods of freedom.

It was different under the despot Diocletian at the end of the third century. He made up his mind to stamp out the sect of stubborn believers who would not bow down before him, but even some of his own governors refused to carry out his orders. Nevertheless this last persecution was the worst.



MARBLE STATUE OF  
THE GOOD SHEPHERD

Constantine, his successor, gave to Christians equal freedom with other worshippers and presented the Church with valuable properties in Rome. From this fourth century begins the long series of church buildings. Many of them were erected upon the sites of private houses in which worship had been conducted since the first arrival of the faith.

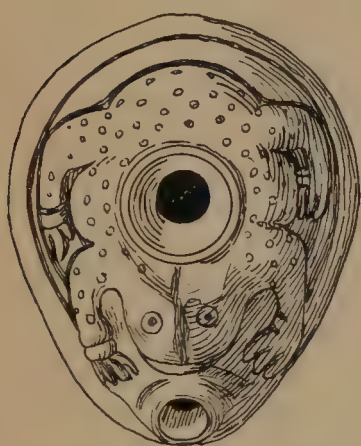
**Christian Art.**—The early Christians slowly developed an art of their own. On the walls of chapels in the catacombs are paintings depicting scenes in paradise with pretty flowers and birds.

For more than two centuries they represented Christ as a beautiful, beardless youth. Scenes are carved on marble coffins or sarcophagi showing him in the act of turning the water into wine, healing the sick, or raising the dead. Sometimes he appears as the Good Shepherd carrying a lamb on his shoulders. The bearded Christ with which we are familiar became the common type after the days of Constantine.

**The Survival of Learning.**—Monastic life developed

rapidly after the barbarians overran Europe. It was the monks who preserved many precious manuscripts by carrying them to safe places in the mountains. If it had not been for their devotion, the learning of the ancient world might have perished utterly in Western Europe. Christianity was fortunately carried to Ireland and England. It was in England that men were found to promote a great revival of education in France in the ninth century.

The Eastern Roman Empire with its capital in Constantinople survived until 1453 A.D., when it was captured by the Turks. From there the scholars fled to Italy, bringing Greek learning once more to the West. Their influence caused the rebirth of culture that is known as the Renaissance. With the sixteenth century Modern History begins.



CHRISTIAN LAMPS OF TERRA-COTTA. THE FROG IS A SYMBOL OF RESURRECTION BECAUSE IT EMERGES FROM THE GROUND IN THE SPRING. SECOND LAMP SHOWS THE FROG CONVENTIONALIZED



## CHAPTER XX

### THE LEGACY OF ROME

**Material Monuments.**—The heritage of Roman culture was too rich for the rude races of central Europe to appreciate. Unused to the refinements of life they wished to destroy them. Yet the material legacy was too solid to be abolished by the malice of man. Roads, milestones, and bridges remained as mute memorials of a great power that had ceased to function. Triumphal arches spoke silently of a glory that refused to perish. Massive stone walls and forts, such as those that spanned Britain from sea to sea, continued to remind men of the vanished Empire.

**The Name.**—The power that had ceased to rule men's actions continued to rule their thoughts. From the first century of our era Rome was called the Eternal City. The idea grew with the lapse of time. About 700 A.D. the Venerable Bede of England wrote: "When Rome falls the world will fall." Spiritual and temporal powers were united when in the year 800 on Christmas Day, the Roman Empire was solemnly revived by Charles the Great of France, who received a crown from the Pope. It became the Holy Roman Empire in 1115, when Frederic Barbarossa of Germany claimed a similar honour. The name Caesar was preserved to our own times in the titles Kaiser and Czar.

**Law.**—An essential part of the imperial idea was Roman law. After a continuous development of a thousand years, it was published in a condensed form by Justinian, emperor of the Eastern Empire in the sixth century. This Justinian Code became the text-book of all lawmakers, lawyers, and

judges in Western Europe. Even in England, where different practices grew up along with parliamentary government, the principles of Roman law guided the courts.

**Language.**—The speech of educated Romans differed greatly from that of the uneducated. The soldiers and traders of the provinces spoke “vulgar Latin”; they imposed it upon the native races, who in turn imposed it upon their Germanic conquerors. Spanish, French, Italian, and Roumanian are all derived from the vulgar Latin. The Latin of educated people continued to be used in Church schools, in the services of the Church, in law and treaties.

**Education.**—It was fortunate that Church schools were founded before the fall of the Empire, because the barbarians swept all others out of existence. For centuries afterwards education played little part in the life of Europe; learning survived only in the monasteries. Interest in things of the mind revived in the thirteenth century, and libraries were ransacked to recover the treasures of Latin literature. The new studies were called the “humanities” to distinguish them from “divinity,” the study of the preceding epoch. Students began to assemble in such numbers to listen to learned men that universities came into existence.

**Architecture.**—The Romans enriched the art of the builder by the addition of the rounded arch, the vaulted roof, and the dome. The arch is exemplified in bridges, aqueducts, theatres, and amphitheatres. The Romans also introduced the use of baked brick and lime mortar, which made possible the erection of domed buildings like the Pantheon, which has a span of one hundred and fifty feet without internal support. It furnished a model for the dome of St. Peter’s in Rome and St. Paul’s in London.

Roman temples with columns on the outside after the Greek manner did not suit the Christians; they robbed them

of their columns to build "basilica churches", with two rows of columns on the inside.

**Engineering.**—The Romans were the first to develop the profession of the civil engineer, which was the result of



EXAMPLE OF BASILICA CHURCH, WITH TWO ROWS OF COLUMNS. ST. APPOLLINARE IN RAVENNA. NO SEATS; THE CONGREGATION STANDS, AS IS USUAL IN THE OLD CHURCHES OF EUROPE

road building on a large scale. They threw viaducts across swamps, bridged turbulent rivers, cut ledges across the faces of cliffs, and tunnelled mountains. Long aqueducts with water channels of cement involved the art of levelling, which they mastered thoroughly. The task

of the modern engineer is easier because he uses pipes of cast steel. The quantity of fresh water carried into Rome by the aqueducts was seven times the volume of the Tiber River.

**Pottery.**—Making pottery was an industry, not an art, among the Romans, and factory methods were developed. Branches of the industry were established in the provinces and flourished in Britain. Roman Britain was exporting table ware to the continent fourteen centuries ago.

**Painting.**—The chief employment of painters in Rome was decorating the walls of private houses with scenes from mythology and from contemporary life. The colours were applied to the plaster while wet. The practice of wall-painting was continued by the builders of Christian churches, and thus the art was preserved for later ages.

Oil painting on canvas was not known to the ancients.

**Sculpture.**—The Romans were the customers and patrons of Greek sculptors and advanced the art by their interest in portraits. Busts and statues of famous Romans abound in museums. They seem to be faithful likenesses and are notable for the serious and often severe expression of the face. In spite of the hostility of the early Christians, sufficient remains of sculpture survived to furnish models for the early Italian sculptors, and so the art was preserved to modern times.

**Guilds.**—Though Roman society, based in the main upon slavery, was doomed to perish, yet one feature of it seems to have survived. Roman free labourers had been organized into unions or guilds, which protected their members during life and guaranteed them a decent burial at death. Similar guilds are mentioned in the earliest records of the new towns of the Middle Ages and are probably a continuation of Roman guilds. This shows how small shop industries like those of armourers and goldsmiths were carried over from age to age. It was a valuable legacy, because these organizations grew in number and prosperity, and continued to be the mainstay of industrial life until the days of the modern factory system.

**Summary.**—Rome bequeathed to Europe the imperial idea, which survived too long, though its handmaid, Roman law, kept alive the memory of justice. For Rome's heritage of art and culture the rude heirs had no immediate use and allowed it to dwindle. Nevertheless, the seed of a later harvest was preserved in the knowledge of Latin, which never ceased to be understood by learned men of church and state in Western Europe. Modern Europe has claimed the whole heritage of ancient times, Latin culture, Greek art and literature, and the Christian religion. Almost all of it reached us through Rome.





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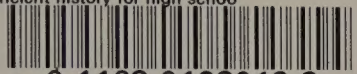
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AT ITS GREATEST EXTENT 117 A.D.

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